The first tome or volume of the Paraphrase of Erasmus vpon the newe testamente.

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To the mosté puissaunt Prince, and

our moste redoubted soueraigne lord Edwarde the sixthe, by the Grace of God King of Englande, Fraunce, and Irelande, defendour of the faith, and on yearth next and immediately vnder God, of the Churches of Englande and Irelande the supreme head, your moste humble, louyng, and obedient subiecte, Nicolas Ridall wisheth al grace and peace from God, with long and the same moste prosperous Reigne ouer vs, in all honour, health, and contigne felicitie.

MOste noble and moste worthie Soueraigne it might in me so basse and simple a persone, apperre no small presumption to wryte vnto your Imperial Maiestie, were not the cause of our publique gratulacions so iust and so greate, that no man what euer he bee, hauyng occasion to wryte, make thynke hym selfe void of crime, if he shoulde emitte to declare and testifie the inestimable comforte and ioye, wiche your vniuersall moste louyng and obedient subiectes daily more and more doe take of your Maiesties figular good procedyngs and moste excellent towardenesse. For where, by the space of many yeres until it pleased the goodnesse of God to sende you vnto vs, the earnest prayers of all Englande was, ꝑ we might haue a Prince: and after the eyne of your nativitie, when God had so graciously heard ouer petycions, we effsoons prayed that ye myght haue grace to folowe the godly steppes and procedyngs of your moste noble father: euerie man seeth no weln your Maiestie suche towardenes of vertue and godly zele, that we haue conceiued no lesse then an vnfeyned hope, ꝑ ye wilt (by Godde's gouernaunce) ferre passe your saied father, to whom our daily wyshinges and prayers thought it enough to haue you equall. Yee all ser in your highnesse suche liuely sparkes of vertue and Christian regimente toward, that we cannot but thynke Englande the moste fortunate Royalme that euer was, to whom God hathe geuen suche a King, as in his minoritie of tendre babehood, learneth to haue mynde on his function, and to consider whose minister he is. If Royalmes (after the sayinge of Plato) are then and never ris in blissed state, when either philosophiers, that is to sayd, such as knowe and loue God, doe reigne ouer the same, or ris the kynges geue themselues to philosophie, that is to saye, to the true knowledge of God, to the discipline of vertue, and to the vpright execution of their office towardes al people: how happie are we Englishmen of suche a King in whose childehood appereth as perfect grace, vertue, godly zele, desire of learnynge, gentrie, prudence, iustice, and magnanimitie as hathe heretofore been found in Kinges of moste mature age, of ful discretion, of auncient reigne, and of passyng high estimacion. But suche is the goodnesse of God, that to a people eagerly hongryng and thirsting his iustice, earnestly seekyng the waies of his truth, tenderly embracing his moste holy woorde, tendily accepting the grace of his ghospel, willyngly conformyng themselues to the syncere doctrine of his commaundements, he forgeteth not to geue a sapient King and gouernour. And that Godhath of a singuler fauour and mercie towardes this Royalme of Englande sent your grace to reigne ouer

bs, ꝑ thing selfe by the whole prouerbe doth declare: the summe whereof I shal in a short discourse no more but briefly touche & passe ouer, lest I might seme rather to haue sought an occasiõ in the wake of flatterie to extolle you and your progenie, then as this present cause enjoyneth me, to geue bare testimonie of the truth. In dede your singular excellẽcie i al kynde of princely towardnesse is suche, ꝑ no place, no tyme, no cause, no booke, no persone either i publique auditorie or els in priuate cõpaignie maketh any mention of your Maiestie, but he thynketh hymself euen of a bera conscience bound to powdre the same vb manyfold praises of your incõparable vertues & gifres of grace. All which praises & magnifying though thei be in dede muche inferiour to your moste worthie deserres hitherto, yet your Maiestie must take & repute, not as a matter of insolencie by your moste louyng and faithfull subiectes ministred vnto you, but rather as a thing wrought in them by the instincte of god to admonishe you of the Regal state that he hath called you vnto: not as a prouocaciõ of worthely glorying in your self, but as an instrumente of admonicion to continue you in remain bramer of thankes geuyng, and of discharging your office: not as the baites of flatterie meanyng to lede your Maiestie in any conceiper of pride, but rather as a glasse wherin to behoolde your self what ye are, and how ye ought to continue: not as the pleasaunt tickeyng or clatterying of adulacion, but rather as a caucion that ye doo nothing in all your life wherby ye maie be found or thought worthie the laude that is geuẽ you: and finally, not as a nourishmente of any humain hautie, but rather as a spur of exhortacion, not onely to beware that ye goe not backe, ne degenerate or decline from the godly trade of religiõ, of vertue, of litterature, of prudẽce, of benignitie, of iustice, of princely regiment that ye are now entered into: but also that ye proceede as ye haue begoone, & still goe forward encreasyng in all godlynesse, that your proceedynges and consummacion maie be answerable to your moste princely and Christian begynnynges. Neither is there any subiect of yours worthie life, which woulde to any other ende or purpose attempt to magnifie you in this tendre age, but in hope, that if ye be not alreadie come to the perfection proponed vnto you, ye woll labour and contende (as age maie suffer,) to growe and reache vnto it. For if Philip of Macedonie beyng an ethnike and a pagane kyng, whan he was rayled at and muche euil spoken of by the Athenienses, tooke thereof an occasiõ well to reigne & gouerne his people, allegyng hymself to be enforced and cõstreigned therũto, ye might prouo his enemyes vnreuerent of their reportes: how muche more necessitie of well doyng is incumbent to your highnesse that ye maie in tyme comyng verifie the praises and cõmendacions, wheche the publique consent of the worlde doth ye attribute vnto you? Howbeit we your moste faithfull loving subiectes doo nothyng doubte, but that God beyng the geuer of all good gifres, the father of all mercie, and the God of all comforte, who of his infinite goodnesse hath prouided you to reigne ouer vs, woll also in suche wyse directe all your weyes, that he woll so vbiquitie declare hymself by his eternall wysdome, and by his counsaill inscrutable, to haue purposely ordeined and appoynted you to doo high thynges, whom he hath by his mighteful arme so woonderfully sent. For where your moste noble father of famous memorie kyng Henry the eight beyng

otherwyse by all tokens of naturall constitucion, a man hable and also likely to haue children, had alreadye by the two most fair blossomes and moste freshe flowres of the world, the lady Maries Grace, and the lady Elizabethes Grace, your Maiesties moste noble and moste dere sisters yet lyuing, declared hymselfe apte to be verai fruiteful of procreacion: yet had he continued eight and twentie yeres kyng of this Royalme ere he had any soonne in lawfull matrimonie begotten, to whom he might leaue the succession of this his Imperiall crowne and sceptre. In the meane tyme kyng Henry as a most vigilaunt pastour ceasethnot with perpetuall trauaill to procure for the commodities and welth of Englande, he ceasethnot by moste politique and moste holsome lawes to prouide for the establishyng of Englande in peace and tranquilitie. And because by the diligent readyng and meditacion of holy Scriptures he founde and obserued the true blissynges of God, and the fountayne of all grace and prosperitie to procede of the knowlage of God, and the due obseruacion of hys lawes: lyke a moste christian Prince and a true defendour of the faith, he conuerted and employed all his studie and cogitacions to the redresse of sucu abuses in religion as by the moste corrupt doctryne of the Romishe papacie had by degrees crept into Christes churche, and preualyng throughe continuaunce of yeres were now so confirmed and established throughout all partes of Christendome, that the Romishe Nabugodonozor held vs in sorer subiection, thenever was Israell holden in ꝑ captiuitie of olde Babilon, and so should we haue still continued, had it not pleased almightie God of his boundlesse mercie, to rise vp a Christian Cyrus your moste puissaunt father, to restore vs again to our freedome in Christes bloud. For the Romishe Nabugodonozor had by wresting and peruertyng the holy scriptures of God to the establishyng and maintenaunce of his vsurped supremitie clymed so hygh: that he was not now content to sitte in the chaire of Moses, but had moste blasphemously exalted hymselfe aboue all that is called God, that is to say, had made Goddes woorde frustrate, that his moste corrupt and moste pestilent doctrine mygte take place. He had by his deuilishe inuencions caste suche a foggie mistie of ignorauncе ouer Goddes moste holy Bible, he had with his Pharisaicall interpretacions in suche wyse poluted the sincerite of Christes doctrine, he had so infected the cleere fountaine of Goddes woorde with the suddes of humaine tradicions, and the dregges of vaine ceremonies, he had by meane of papisticall troumperie so peruerted the vnderstanding of holy scriptures, he had so defaced the puritie of the faith with the beggerly patched cloke of superstitious woorkes not commaunded by Goddes lawe, he had so perplexed the grace of the ghospell with the false feigned merites and woorkes of supererogacion, he had so mangled the Christian profession with mo then an hundred soondrie sectes of counterfaict cloistrers of Antichristes owne generacion kyng lyke idleloiterers and bera drones, and vnder the pretence of religion deuouryng the common weales that would maintein them, he had so oppressed the true religion and worshippyng of God with pilgrimages to dead stockes and stones of mannes handie woorke, with transferryng the honour wyche was due to God alone, vnto Saincte and to feigned miracles, with other kynde of idolatrie innumerable, and with a purgatorie of materiall fyre, and (to make some ende of speakyng in a matter of it self infinite,) he had so clene subuerted al good and godly conuersacion and doctrine: that Satan had

no more power of the worlde when Christ came downe to yearth for to redeme mankynde, then religion was now brought out of frame by the tyrannie of the Romishe Babylon, nor God and his sonne Jesus Christ any where lesse founde, then when he was moste busily named and spoken of in pulpites. Beyng vnder the title and name of Christe, the moste sagre aduersarie of Christe & his ghospell, he ioyned hymselfe to the Philistines, and beyng their Goliah more nere sixteme then sixe cubites high, neither feared, ne shamed to shewe hymselfe in plaine battaill of defiance, ne spared to open his blasphemous mouthe, ne to drawe his tyrannous swoorde, ne to shake his huge murdering spearre against the true Israelites of Christes litell sette flocke, and moste presumpteously to braggue agaynst all that euer woulde professe the syncere and vpright doctrine of Gods woorde, till it pleased God to reyse vp vnto vs an Englysshe Dauid your moste noble father, who without any armoure or weapon of yron and stele, without any harnesse of mauers makyng, without displeighing any banners in araie of humaine barrayie, shoulde out of the slyng of his Regall auctoritie, cast the corner stone of Goddes woorde, wyche lightyng vpon the forehead of the said Goliah, felled his papacie stone dead, and crushed it to poudre, neuer to be hable anye more to noye or to face Englishe Israel. Our said Dauid kyng Henry the eight had learned by ye booke of Deuteronomie (in which booke the frithfull seruaute of God Moses charged that whomsoeuer Israell shoulde make kyng ouer them, the same from the tyme that he were sette in his Regall throne, should all the daies of his life haue continuall meditacion, and should still reade therin, to the entente he might learne to feare the Lorde his God, for to kepe all the woordes of his lawe, and his ordinances for to doe them, and that he should not turne from the commaundementes either to ye right hande or to the left, that both he and his children might prolong their daies in his kingdome:) he had (I saye) learned in the same booke, on the one side the blessinges of god promysed to all suche princes as on their owne parties would for the loue and feare of god walke vpryghtly in the execucion of the said commaundementes, and would partly by their good example prouoke their subiectes to do the same, and partly by due execucion of iustice make them ashamed and also afeard to swerue or decline from the lord their god: and on the other side the terrible maledicciones and plagues of gods wrathe, threatned to all suche as neglected the vpryghte obseruing of all his preceptes and wayes. He loued the goodnesse of God, and feared his stroke, he sawe religion to bee ferre out of frame, he sawe some parte of his moste earnest trauailes & endeuour to sette Englande in moste quiet and blisseful state, to fall of condigne effecte through defaute of reformacion in matters of religion. He sawe & found by experience of his owne manyfold moste princely entrepyses, the onely cause why Christian Royalmes are plagued with warres, dearthes, famines, pestilences, & other mortall extremities to come of Gods indignacion, because the worlde was so ferre gone astraigh from Christe, that nothyng was now wayed so odious or detestable as his holy woorde, nothyng reputed so blasphemous, as Christes holy ghospell, nothyng so light estemed as Christes blood and passion. He sawe the onely waie to Goddes fauour to bee the embracyng of his holy Scriptures, the drownyng wherof had enforced God to poure his indignacion vpon the Christian worlde. He sawe and well perceiued

ceiued that God of his mercie was willing to ceasse his wrath and vengeaunce, if the Christian people would returne to hym. He perceiued God to offer his grace vnto the world by opening their eyes, & leauyng their errour and ignorauncе thei would embrace the clere light of the ghospell. He saw moreouer that his moste louyng subiectes of Englande, (whom his godly exaumple had prouoked to tender and feie the glorie of God) did now hounger and thirste the rigiteousnesse of God and the knowlage of his worde. He plainly saw that no waie there was to a reformacion, but by this only meane, if the autoritie and vsurped supremitie of the See of Rome were extirped, abolished, and clene extinct. For he saw his countreymen the Englishe Israelites to bee holden in suche extreme bondage within the Romishe Egypte, that there was no hope of deliueraunce, but by the onely power and mightifull arme of God reysyng vp some Moses that would in the face of that same moste cruell Pharao require that Israell might bee freely leat go. The huge sieuenfold headed dragon was to the simple inferiour people, suche an obstacle that they might not come vnto Christe, and to all Christen princes suche a terroure, that thei durste not. This dragon besydes the monstreous hissyng of his curses and excommunications, and besydes the contagious infection of idolatrie and superstition, wherewith he had by his whelpes the cancard papistes so addlated the worlde, that he had enwrapped and drowned all Christendome in blyndnesse and errour: he had also a mortall stynge in his taill, where with he ceassed not by all kyndes of deathes and tormentes to destroie and mourdre as many as woulde once open their lippes against his moste detestable and moste blasphemous abominacions. This dragon ceassed not continually to persecute the woman clothed in the sunne, that is to sate, Christes dere spouse the churche of England, but as a rampyng and roryng lyon, he stode euer readie watchyng that he might deuoure her children the Christian flocke, whiche he nowe groned to bryng foorth to Christe, had not the Englisshe Michael kyng Henry the eight taken in hande to fighe against the said dragon, and bee strengthened of God with his Aungels the lordes, and godly prelates, to casse the said dragon that olde serpente and his Aungels out of Englande. This was the great harlot that sitteth vpon many waters, with whom the kynges of the yearth haue committed fornication, and the inhabiters of the yearth bee made drunken with the wine of her fornicacion: the woman sitting vpon the rosecouloured and renhorned beasse full of names of blasphemie. She sitting arayed in purple and rose colour, and decked with golde, precious stones, and perles, and in her hand a cuppe of golde full of abominations and filthinesse of her fornication, and in her forehead a name of great mysterye wrytten, *great Babylon the mother of whoredome and abominacions of the yearth*: and the same whore drunken with the blood of Sainctes, and with the blood of witnesses of Jesus. This was the huge monstre Hydra, (to whom the poetes attribute seuen heades, some eight, and some an hundred heades) whom a well kyng Jhon of Englande, as also foondre other Christen princes had attempted to banquithe, but as soone as thei had cut of one heade, thee other heades grewe vp for it, so that euerie wounde that was geuen them was a more confirmacion and encreace of his strength. Until our Hercules kyng Henry the eight perceiuyng that no power, no

prisonnes, no weapon was hable to confounde hym sauyng onlye the consumyng fyre of Godds woorde, prouided the Bible to bee sette foorth in the Englishe tounge, and to be sette vp in euerye churche, wherein might be read of his people. Long tyme endured this conflicte betwene our Englishe Heruies and the Romishe hydra ere he could bee restauied, so fast grewe vp a more numbre of serpentine heades, when any one was cut of. For besides the manifolde moste monstrueus heades, of Idolatrie, Pilgrimages, superstitions, counterfaicte religions, and innumerable abuses mo, which kyng Henry had to cutte of, his whelpes the inburate generacion of papistes deuised all meanes possible to kepe hys auctoritie stillin Englande, ne lefte any engin bee attempted to staigh and lette the abolishyng of his vsurped power, abusyng the simple people with all kynde of deluision & iuggleyng of counterfaict miracles, of feigned visions, of lyng in traunces, of rapeiens euen vnto the thirde heauen, of sophisticall learnyng, of holy contesiacions, of subtilly inuented prophecies, of bolde comminiacions and threatnynges, of voices auouched to haue come from heauen, of peuertyng the sense of scripture to maintein his power, of writing bookes in derogacion of the kynges proceedynges.

And to the ende there shoulde not lacke any kinde of wickednesse that the saied hydra and his adherentes, monkes, fryers, and other cloystrers were hable to woorke, he founde meanes besydes many other stormes of forraine wartes and conspiracies, so ferre to abuse the credulitie of the simple ignorauunt people, that he brought theim halfe in a detestacion and hatered of Godds woorde, and seduced theim to auenture with a litle blaste of sedicion, to disturbe the cogitacions of suche a noble and a good kyng, beyng than moste earnestlye yea (I maie saie) onely sette in studyng for the establishemente and continuacion of peace and tranquillitie in this Royalme for euer. All whiche terrours could not appalle kyng Henrye's moste stoutcourage, but that he went thorough with the reformacion, whiche the spirite of God so wrought in his harte and conscience, that he sawe it to bee necessarie, and hymselfe to bee chosen of God, to bee the instrumente therof.

All this while Englande, thoughe not yet beray willyngly ne vniuersally receiuyng the grace of the ghospell offered vnto vs, together with the moste heauenly ie well and treasure of Godds holy scripture in the mother language: yet neuertheleisse (as our partes and moste bounden duties were) tenderly consideryng the moste bigilaunt care and studie, and moste earnestie trauaill of oure moste gracious soueraigne emploied for our behouse, and daily bestowed in fortifiyng all parties of the Royalme against the malicious assaultes and conspiracies of the saied Romishe hydra or any other enemies by hys procurementes: Englande (I saye) ceasseed not with continuall praier to beseche the goodnesse of almyghtie God, to reward the godly mynde and hooyng of our kyng nowe wearyng out his bodie in traunyllyng for vs, and spendyng his lyfe in procuryng forour wealth and safegarde, with a sonne, to whom, whan he shoulde departe hence to heauen, he myght safely commit and leaue his crowne, with the gouernaunce of vs hys moste derebeloud subiectes: Thus did all Englande by the space of many yeres persiste in continuall praier: but almyghtie God wyllyng to shewe for what persones he reseruedhys blessynges, assoonas we had throughe better instrucciones conformed our selfes to the expulsyng of the Romishe Antichrist, to the glad

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embracyng of his woorde, and to the receiuyng of his ghospell in all parties: immediately heard our lamentable petitions, & sent your moste noble mother Quene Jane of famous memorie, whom (as it maie be thought) his prouidence and consaille vnsercutable had purposely ordeined, prepared, & caused to bee borne for none other office, but ꝑ she might bee moste dere wife to suche a kyng, and mother to suche a Prince. For as soone as she hadin moste lawful matrimonie brought forth your grace, she departed this worlde: as though she should haue said: I haue doone the office ꝑ I was borne for, now fare ye well. The fresche flowre of my pure virginitie, I haue moste safely cõmitted to my moste derespouse kyng Henry for to kepe, & to you his moste faithfull loyuyng subiectes, I leaue behynd me my onely soonne, the iewell that ye haue so long desired, so forelonged for, and so oftincreued of God. As lõg as ye shal tendre his welfare, ye shall satisfye my desire, whom I brought forth for that purpose. If it maie please God to sende hym long life, I haue the full fruicte of my trauaill, I haue my death abundauntely recompensed, and my roume emong you euen to my myndbe supplyed. I haue now no more to doo on yearth. If I haue demerited any loue or thanke at your hãdes: bestowe it wholly on my soonne, whan I am gone from you. Thus departed the moste vertuous ladie Quene Jane, whose death we haue the lesse cause to lamente, because that by hope we are assured, that she is gone from peine to loye, frõ care to rest, frõ sorowe to blisse, frõ this cõtrarie worlde to immortalitee. We haue cause to suppose that God for the exceedyng great loue and fauour that he beareth to wardes Englande, whan she had brought forth to the worlde suche a soonne, tooke hir awaie immediately of purpose to rewarde hir with a crowne eternall, for whom all temporall and worldely rewardes were incomparably ouer basse, ne any yearthly crowne sufficient: so that to lamente hir, is rather to enuie hir felicitie and blisse. And she beeyng now in heauen with hir moste desired loye Christe, musteth and requireth vs that our deuoutest loue and affection whiche must haue been deuided betwene you and hir, maie bee wholy transferred & bestowed on your highnesse, whom to bryng forth she was not onely well contented, but also muche desirous to dye. So that we are all double bound to loue your Maiestee, first because your moste dere mother was taken from vs ere she might receiue any fruicte of our grate and thankfull hertes for bryngyng forth to hir cõtrey suche a soonne: and thã muche more because that in your moste Royall persone is reposed all the worldely loye, cõforte, hope, and expectatiõ bothe of vs that are now liuyng (whom I trust your Grace shall suruiue,) and also of our posteritee. Neither can I iustely affirme hir to be dead, that hath leaft behynd hir suche fruicte of hir body, whom to bring forth (I dare auowe) she thought hir deathe so well bestowed, that in case she myght returne to lyfe agayn, & be in hir former state of maydes Quene, she would readely paye her rouchaũce with God, on thesame price to bryng forth your Grace vnto hir countrey. And so great was the loye and gladnesse of Englande in the nativitee of your highnesse, that the verey prouidence of God thought it necessarie to temper our immoderate mirthes reioycing vp ꝑ deathe of your moste vertuous mother (for neere was ꝑ decease of any Quene in Englãd more lamented) least we myght haue ben so inebriate vp our vnestimable felicitie, ꝑ thesame might haue made vs proud, and percase haue brought vs in suche fancie of our selfes, ꝑ we woulde haue

forgotten,

forgotten, or perchaunce not at ſuche vnlaiſure, ne not eſpyed you to be ſente vnto vs aſwel by ꝓ moſte mighte and moſte woonderfull power of Godde's hand, as alſo of his exceedyng mercie, and fauour towardes Engelande. He might haue taken her away ere ſhe had cum to the bearyng or conceiuing of you in hir wombe if he had not ſpecially loued and tendred our good kyng Henry and vs. It was in his hande and pleaſure to haue taken you bothe (whiche thinge god forbidde) if he had not by leauing the better of the two with vs, been willing bothe manyfeſtely to declare his almightifull power ioyned with his moſte gracious mercie and tendre compaſſion towardes Engelande, and alſo to bridle the inſolencie which by hauing you both ſtill with vs (ſuche is mannes frailtie, and readineſſe to ſwerue) he peradventure forſawe, would haue growen in vs. God in taking away hir at your birthe did playnly miniſtre vnto vs, bothe an earneſt warning, and alſo a iuſt prouocacion of vnceſſaunt prayeng for the life and proſperous continuaunce of your Grace being of nature and by the condicion of your birth mortal as your mother was. The birth of your Maieſtie was ꝓ more ſwete, becauſe it was ſo lōg wiſhed for, ſo lōg looked for, & ſo long craued ere it came. A great benefite is muche the ſwerer that it is not obtained without great and long ſuit. The pleaſure of a good turne is muche diminiſhed when it is at the fyrſt obtained. The beſtrefulneſſe of our minde muche augmenteth and increaſeth our pleaſure. The admiration alſo and (as who ſhould ſaie) the ſawing of pleaſures with ſome kynd of miſſorowe either afore going or in the middes abtempered, graceth altogether, and maketh it the more acceptable. Honey is waſo weſſh and ouercaſteth the ſtomake, if it be plentiouſly taken by it ſelfe alone; but if with vinegre it be made eagreboure, then is it not onely delectable and pleſaunt of relice, but alſo comfortatiue and holſome too.

The death of the moſt vertuous lady and moſte worthie Quene Iane your mother, being ioined with your birth, made ſuch a temperature of ſorowe and ioye together, that bothe our mourning whiche other ſoyſe ſhoulde ſcarce haue found any ende, was ſoone mitigated: and alſo our moſte tendre deſire of enioying your Maieſtie muche the more encreaſed. We had ſo long groned, we habde ſo long cryed to God for a Prynce: that ereſte he had in the moſte deſired birthe of the ſōne, aſperſed the deathe of your moſte dere Mother: we ſhoulde by our immoderate feliciti haue tempted, and prouoked hym to take you bothe from vs. It was his goodneſſe that would not ſuffre vs to falle. For muche ſooner and ſorer doeth immoderate ioye blounde mannes reaſon, then immoderate dolour. Thus than (as I haue ſaide) as ſoone as we willyngly applyed ourſelfes aſwell to ꝓ exilyng of al papiſtrie, as alſo to the bracyng of the woorde of God, he immediately fulfilled and ſatiſfied our deſyres by ſendyng your Grace vnto vs after a woonderfull ſorte: as if he ſhould in plain woordes haue ſaide: Now that ye haue gladly receiued my word, ye ſhal haue that which ye cannot but of my gyfte obtayne, that is to wete, a Prynce, and with him al worldely comforte, ioye, and ſecuritie, that ye maye well perceiue bothe ꝓ nothing is impoſſible to God, & alſo that if ye abyde in me, & my woordes abyde in you, aſke what ye will, and it ſhalbe dooen for you. When I ſaie the worde of God, ꝓ law, the precepte, or ꝓ cōmaundmēte of God, I mene not fantaſtical dreames of mānes inuencion (for theſe thinges are nothing leſſe) but ꝓ worde of God (but I mene the true & liuely worde of God conteined in holy ſcriptures; I mene his holy ghoſpel & teſtamēt, purely & ſyncerely taken

without

without the venomous corruption of the filthie dregges, or of the sourcleauen of any the above rehersed pestilēcies, accordyng as your moste noble father our late soueraigne lorde kyng Henry the eight with inestimable care, studie, and trauail, myndeb and laboured to hauer sette forth, & to bee daily preached and taught to his people without any declinyng either to the ryght hande or to the left. Whichethyng if he could not so throughly accomplishe as his moste earnesse herte desire was: I trusse ꝑ almightie god who hath prouided and sent vs your highnesse a moste worthie sonne to succede suche a worthie father, wil by his especial grace illumine your herte to procede in the way of truth which your father hath opened vnto you, & wil geue you grace al thynges to perfecte which your father moste godly begune to your hādes. And although to maintene, vpholde, reconstrue ꝑ kyng Henry prepaired and hath now leaft to your gouernaūce, is of it selfe so mutie matter of immortall honour & renoume, ꝑ it were enough for any kyng to doo: yet hath God prouided ꝑ ye shall not haue cause to sale as Alexādre the great cōquerour, whan he considered the great & manyfold acres of his father Philip kyng of Macedonie, saied: My father wil leaue nothig for me to doo. For god of a vertuoue pietie that he had on kyng Henries incomparable & the same incessaūt trauailes for the publique behouf & welth of Englande long yeres sustained, tooke him awaye from this troubleous world as soone as he had prepared your Grace in a readinesse by due successiō of inheritaūce to receiue at his hādes ꝑ sceptre & croune of his royalmes & dominions. God by a special dispēsaciō brake of ꝑ course of his life ere al thiges were brought to a full perfectiō, because he would declare himselfe to haue appointed your Maiestie not to liue altogether in a carelesse supinitie, but in a perpetual exercise of al princely vertues, ꝑ ye mygte consumate & finishe suche regall enterprises as he begoonne, partly in other worldly affaires, & especially cōcerning ꝑ redressé of abuses in matiers of religiō. kyng Hēry was ꝑ Moses who God elected shortly to deliuer vs out of the hādes of ꝑ Romishe Pharao, & to conuigh vs through the readsea of the wauerynge iudgmētes of mē, & the troubleous sourges of ꝑ popishe generaciō swellyng & rageyng against him, & through the wildernesse of beeyng left alone destitute of ꝑ assistēce or cōsforte of other Christē princes, wyche in this so noble and so godly an enterprise mighte laudably haue sette in foote to him, & through this wildernesse to cōduce vs as fere as ꝑ lāde of Moab: but ye are the Iosue, whō god hath appointed to bryng vs into the lande of promissiō, flowing and rēnyng with mylke and honey, & to sette vs Englishe men in the lande of Canaan wyche is the sincere knowlage & the free exercise of Godbes most holy worde. He was ꝑ Moses, who by godbes ordeinaūce & dispēsacion wrote the booke of Deuteronomie, whā he caused the holy Bible to bee turned into Englishe, & laied it in ꝑ tabernacle, whā he cōmaūded the same to bee laied i all & singular the churches throughout his Royalmes & dominiōs: chargeyng the Leuites, ꝑ is, the Bysshops, Pastours, & Curates, i the tyme of the free yere, ꝑ is, at al due & conuenient seasons, to reade & declare it vnto all ꝑ people gathered together, both mē, women & children, yea & the straungiers ꝑ were in any his cities, ꝑ thei mygte heare, learne, & feare their lorde God. But wher some of the priestes ꝑ sōnes of Leui had now i these last yeres through their inglewing, their false packyng, and their plain sorcerie bewitched kyng Henry with a wrong persuasion, & had so craftily cōpaced and cōueighed the

matier,

[illegible]

[illegible]

both at home and beyond the seas, besides his exceeding great and many benefits of palaces, honours, treasures, rights, forrests, & holds, stockhouse, mines, & all sorts, the treasure & strength of his territories and dominions, & also for the inestimable offerings, armour, & provisions of his navies, & for the defence and maintenance of all his ports & harbourows with castles, bacons, bulwarks, skippes, galeys, and many other high & sumptuous works, at his charge besides the abundant increasing of all and in great the publikes, vitall bowels of ordinance, artillerie, & other requisite provision, besides the huge & incredible double of bishops sees, cathedrall colleges, fructures, schoolers, & other Colleges for students in borne universities, and the sumptuous mooving of cuerie of them with larges possessions. Towards ornaments and all requisite furniture for mache as bishoprigs as cuerie one of the premises particularly might be judged an ample & sufficient to have gen remete be loden, besides his most pleasant and tacetes, the abouter & making of a great volume of right behoofe statutes and acts for the commodite and behoof of the publique weale of England or all his other dominions, and being their his most pleasant emprises a bout a reformation in religion, and therein as a thing most necessarie to all common weales tendering & healthes close, the cutting and abolishing of the detestable usurpation of the papace of Rome, the cooking up of all errors & heresies of anchoutrist religion, and of idolatrie together with the letting forth of the holy scripture in the vulgare & English tonge, bribes, simonie, pluralities and other his acts, no then a long time must suffice to recite, being there was a prince of singular prudence, of passing great courage, of magnificence incomparable, of unmeete fortitude, of notable activitie, of exercised discourse, in fine as a certain mathematicall fountaine of conceiter, a brazen face pattacle of humanitie, of clemence, of good nature, an absolute pattern of a great patrone of lenitie and moderation, a wooster example of regal rather, a torrentine strong, of largesse and bounteie he was wall the in of arms, of laws profoundie seen, in liberal disciplines equal with paper, of the knowledge of literature, he perfect he was to p wooster an ornamente, to his country a treasoure, to his friends a counsoure, to his foes a terroure, to his faithfull hardhearing subjects a robertacter, to malcontents a sure protectour, to malcontent actours a sharp terror, to his common weale and good people a quiet haven and anchor of safe rearbe, to the billoutbrers of the same a rocke of extermination, to heinous and intolerable crymes against the publique weale a sweete rebour, to the lewde offenders committed against himself a treble potte, & rebour of mercie except to such as would perisse irrecoverable. A man he was tall, of stature of nature of fortune & of grace perfectly a shoot & to behold of a nature of right stature, a man about all praises, & such a long hard endurate up before your eyes, to an example, a pattacle & a patrone of all princely vertues, whom certainly to matche but by such the breach that is now dist of this your noble Regalia & Christia begynnings, rather to be tedious & sufficient it is that he as your highnesse is heir and successour of your noble & noble factors, & creatures, ought much more to be heire of his most princely vertues and therefore we would employ all possible industrie & diligence to maintaine and amplifie the external possessions of your empire, rather to augmente the vertues of the minde, having the more precious possessions

ſſion of the realme. Which is [illegible] behalf of oure prynce your Maieſtes moſte obedient & faythful louing ſubiectes / are ſtyl hope to be contynued of you / for that is to come / than we haue alredy felte and receyued of that ye haue [illegible]. For ſuche [illegible] beyng ſtrengthed by the publique and daily prayers of al your [illegible] & true hertely ſubiectes / can not but haue ſtyll better and better ſucceſſe of contynuaunce and increace / eſpecially hauyng ſuche noble and ſapient Counſaylours / as it hath pleaſed God to prouyde for you / and to geue you in this your tender babehood. For that al the [illegible] kynges [illegible] and the ſeaſon therof proſperous & ſucceſſe in al thinges procedeth of faythful and godly Counſaylours / it maye euidently appeare by the notable examples of the two yong kynges of Iſrael [illegible] naſſes and Ioſias. Who ſo wyll peruſe the bookes of the kinges / ſhall fynde that from the begynnyng of Achabs reigne [illegible] the tyme of good kyng Ezechias [illegible] kyng [illegible] age of [illegible] people to worſhip [illegible] Goddes [illegible] and [illegible] of Godlyneſſe [illegible] in place of the [illegible] ſo [illegible] and contempte of Goddes lawes / that [illegible] the Gentyles not onely in theyr [illegible] of [illegible] falſe Goddes / but alſo in a [illegible] numbre of theyr moſte deteſtable abhominacions. The zeale and [illegible] of [illegible] the falſe prophetes for the [illegible] of theyr owne lucre and [illegible] had [illegible] the [illegible] of holyneſſe and of [illegible] the princes [illegible] and the [illegible] to the [illegible] of the people. Whether [illegible] the prynces to theyr [illegible] by [illegible] they [illegible] their [illegible] of [illegible] they had [illegible] them and [illegible] them [illegible] of the Lorde [illegible] God / wel knowyng that the people [illegible] feare and [illegible] example [illegible] Therfore [illegible] the kynges [illegible] that the ſubiectes [illegible] theyr Princes lyue. Wherof the auncient prouerbe ſayth / it is euery kynges [illegible] to hys realme and [illegible] better [illegible] deſtruccion [illegible] as euery kynge is ſuche [illegible] people [illegible]. Wherfore lyke as a little [illegible] in a [illegible] face is a more blemiſhe & greater deformitie [illegible] then if it ſtode in ſome priuate place of the body where either [illegible] good [illegible] a more fowle & a greater diſhonour in a Prince than in an other priuate perſone / becauſe that [illegible] is taken vp as a publike example and patrone for al his ſubiectes to folowe. So that the kynges of Iſrael [illegible] but to [illegible] peruerſe [illegible] and [illegible] people. But at length came good kyng Ezechias / of whom the Scripture [illegible] this commendacion [illegible] that he [illegible] pleaſed the Lorde in al thinges / lyke to hys forefather and progenitour Dauid.

Hys

[illegible]

[illegible] of Israelites [illegible] Dauid [illegible] Israelites [illegible] Dauid [illegible] Israelites [illegible] Dauid [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The preface

[illegible]

[illegible]

[illegible]

The preface

[illegible] ſee of Rome, in notyng the abuſes of [illegible] crept into Chriſtes churche, in [illegible] ceremonies of idolatrie and ſuperſticion, [illegible] of the people [illegible] difference betwene the ſpirite and the letter, and [illegible] and pompe of the biſhop of Rome [illegible] paraphraſe [illegible] in procuryng the ſame to be [illegible] and your authoritie in publiſhyng the ſame by your godly [illegible] to be had in the [illegible] throughout al partes of this Realme, we

ſeketh

[illegible]

[illegible]

[illegible]

expoūdyng, of exhortyng, of [illegible], of defendyng, of reformyng, and of blessyng them [illegible] bokes of scripture [illegible] translated [illegible] in þ mother tonge [illegible] agaynst the autoritie of the same. And as the Bible & other good [illegible] for the [illegible] of [illegible] were [illegible] in to other the vulgare languages, what kynde of Idolatrie, superstitiō, pope-rie, errour [illegible] did not reygne. As long as the candelstycke of the gospell was kept hydden vnder the busshell, what kyng, what prince, what countrey, what people did not þ bishop of Rome [illegible] as one [illegible] or may be [illegible] the prince. But whā god [illegible] it hath pleased of his speciall mercy, grace, & prouidence to restore open the lyght of the gospell and true doctrine, there hath [illegible] as smoke [illegible] the [illegible] as duste is blowē [illegible] with a puffe of wynde, as the [illegible] darkenes geueth place to the bright day, and as darkenesse vanisheth at the [illegible] of [illegible] where the worde of God can not [illegible] place, as the bookes of holy scripture [illegible] to be [illegible] to the people [illegible] that the worde [illegible] superstition, errour [illegible] of [illegible] the people [illegible] There [illegible] benefite that [illegible] of [illegible] for [illegible] the bookes of [illegible] there [illegible] to haue [illegible] to the publique vse of the [illegible] as [illegible] by noble [illegible] benefite [illegible] be [illegible] and [illegible] for [illegible] booke of [illegible] as are the two other [illegible] the one of [illegible] and the other of [illegible] late Archebishop of [illegible] much more good, and a muche greater benefite to a commen weale [illegible] and all people [illegible] preachyng, teachyng, [illegible] one place or countrey [illegible] translateth [illegible] but to the [illegible] and publique vse of [illegible] that the [illegible] occupie and possesse the hert, and must haue him [illegible] that he maye not duryng that season take in hande any other trade of busynesse [illegible] to purchase his lyuyng, besides that the [illegible] cannot be [illegible] without the [illegible] of long tyme, greate watchyng [illegible] charges [illegible] bookes, as [illegible] the labour [illegible] a [illegible] paynfull and a [illegible] tedious thyng, [illegible] for a man to [illegible] or [illegible] any [illegible] of [illegible] inuen-tion. A man hath his owne inuention ready at his owne pleasure without

kiiij

[illegible]

[illegible]

[illegible]

[illegible]

When the kynge Nabuchodonosor, howe the chyldren of Israel prepared them selues to make warre agaynst hym in his great anger [illegible] he had [illegible] demaunded in question of the princes of Moab and of ye Captaynes of Ammon [illegible] the power of ye Israelites. Achior ye Captayne of all ye Ammonites which he had in a long processe declared vnto hym the strength how wonderfully Israel whan they [illegible] had overcome, how ofte they [illegible] [illegible] and [illegible] had [illegible] agaynst [illegible] [illegible] [illegible] God had also [illegible] plagued them when [illegible] [illegible] wyckedly [illegible] [illegible] [illegible] then he concluded and [illegible] vp his oracion. Therfore [illegible] [illegible] [illegible] make diligent inquisicion. If these people haue done wyckedly in the syght of their God, than let vs go vp agaynst them. For doubtlesse their God wyll delyuer them into thy handes, and subdue them vnto thy power. But if these people haue not displeased their God, we shall not be able to withstande them. For their God wyl defende them, and so shall we be a shame to all the worlde &c.

I therfore with all humblenesse of herte beseke almightie God that [illegible] your godly purpose of settyng forth the worde of God [illegible] whiche [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] your [illegible] [illegible] more strongly and effectually [illegible] [illegible] your [illegible] [illegible] [illegible] lacke [illegible]. And than I haue no doubt but that God [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] not onely of all [illegible] [illegible] [illegible] [illegible] but also of all other good and [illegible] people [illegible] [illegible] [illegible] most prosperously [illegible] your most noble and [illegible] [illegible] [illegible] [illegible] be praying and [illegible] [illegible] you [illegible] [illegible] of [illegible] [illegible] [illegible] [illegible] the [illegible] and true [illegible] [illegible] of [illegible] [illegible] of your common weale [illegible] [illegible] [illegible] [illegible] your [illegible] [illegible] and [illegible] [illegible] the true testimony of [illegible] and of beyng a man chosen after his owne herte [illegible] he gaue vnto kyng Dauid [illegible] [illegible] gyfte of wysdome [illegible] magnificence, and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Salomon the fortunate and prosperous [illegible] [illegible] [illegible] of [illegible] [illegible] vnto you [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] of [illegible] [illegible] [illegible] [illegible] takyng awaye of [illegible] [illegible] the scripture reporteth of good [illegible] [illegible] [illegible] [illegible] your people in good ordre and to continue [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and to haue God with you in all your affayres [illegible] as [illegible] of good kyng Iosaphat the [illegible] prosperite and [illegible] [illegible] of [illegible] [illegible] [illegible] that God sent vnto Ionathan kyng of [illegible] [illegible] [illegible] [illegible] your natural [illegible] that Ezechias had and [illegible] the [illegible] and prosperous olde age which God gaue vnto Abraham with [illegible] [illegible] [illegible] propagacion of [illegible] [illegible] your succession

by [illegible] a noble Quene as maye be a condigne spouse
to be coupled with so noble a kyng.
Wherunto all true Englishe
hertes that shall
fortune to reade or heare
their petitions I doubte not
wyl with one voice saye.
Amen

The preface
To the kentel christian reader

Nicolas Udall wiſheth health grace and peace in God the father and in the ſonne Jeſus Chriſt our ſauiour

Thou haſt here good Chriſtian reader the paraphraſe of Eraſ[illegible]

[illegible]

poſſible

[illegible] knowledge man be [illegible]
[illegible] doctrine of Christ [illegible] perfect [illegible]
[illegible] good [illegible] action of [illegible] be
[illegible] good matter [illegible] be the [illegible] to put
[illegible] a [illegible] of the [illegible] For a paraphrase is a plain
[illegible] not a [illegible] of [illegible] right [illegible] of
[illegible] plain [illegible]
[illegible] hard straunge,
[illegible] of [illegible] but [illegible] And what is [illegible] but a kind of repetition yea and
that of the most [illegible] and effectual [illegible] How much therefore are your
bounden [illegible] reader [illegible] pitties and [illegible] that
[illegible] of [illegible] of [illegible] of [illegible]
[illegible] of [illegible] [illegible] I have [illegible] the kinges most excellent [illegible]
and his [illegible] and [illegible] Christ [illegible] of a [illegible]
[illegible] of [illegible] of [illegible] of [illegible] which hath [illegible]
in most parte of the [illegible] of [illegible] and [illegible] to the great [illegible]
and [illegible] of [illegible] [illegible] flockes to their [illegible] charge committed
as also to their [illegible] intolerable [illegible] and [illegible] when at the [illegible]
[illegible] of accounte and [illegible] to be made at the [illegible] of God [illegible] be
required at their handes how and what they have taught to the [illegible]
[illegible] for [illegible] As touching their [illegible] in the [illegible]
[illegible] of God [illegible] answer before a [illegible] judge whom no man that
[illegible] to [illegible] but [illegible] of [illegible] hath [illegible] good po-
[illegible] and [illegible] bowe before and all the people [illegible] with a great [illegible]
[illegible] [illegible] and [illegible] charges [illegible] be bestowed
in part in [illegible] bowes, cardes and other [illegible] gaines have in a true
[illegible] a [illegible] of good doctrine both for the [illegible] of [illegible]
[illegible] part [illegible] and also for the [illegible] and [illegible] of the other in
[illegible] [illegible] [illegible] [illegible] of knowledge and can be
[illegible] [illegible] [illegible] but [illegible] be can abide
[illegible] good bookes [illegible] further [illegible] doctrine whosoever is not of an
[illegible] [illegible] make a [illegible] the [illegible] forth of Gods worde:
[illegible] is [illegible] an enemie to the glorie of God that be [illegible] the benefit
[illegible] [illegible] to England whosoever is not either of [illegible] perfect that he cannot see the truth or of [illegible] perverse and froward [illegible] that
he will not [illegible] of [illegible] canker [illegible] [illegible] against the [illegible] and a
[illegible] [illegible] [illegible] all good [illegible] [illegible] be [illegible]
[illegible] to the [illegible] of God whosoever doeth not here the [illegible] of the
gospell whosoever is in this better a [illegible] of the church and of the [illegible]
[illegible] this [illegible] procedinge hath no [illegible] cause but to embrace [illegible]
[illegible] whose doctrine the most [illegible] part of all Christian [illegible] [illegible]
[illegible] such [illegible] [illegible] to be [illegible] to the church [illegible] is
bound with immortall [illegible] to pray for the kinges most excellent [illegible]
[illegible] [illegible] [illegible] publishing this [illegible] work [illegible]
the [illegible] of [illegible] [illegible] [illegible] to where the [illegible] Erasmus [illegible] other
but then a great number of [illegible] [illegible] and others [illegible] expositours

 of [illegible]

[illegible]

the glorious

the ghospels vineyarde (for asmuche as every labourer hath his eye directed
to the onely marke of setyng foorthe the glorie of God, and his moste holye
woorde. no man meaneth any rebuke or derogacion to his felowe, whan he e-
mendeth something that was to bee reformed or altered: but rather seeketh
to craue the yaye help of the other again in his owne doyngs. because it is evi-
dent that any man can better see, and can bee a more indifferent iudge in
an other mannes doyngs then he can be in his owne. Geuing there-
fore humble laude, prayse and thankes to God for all his giftes.
and than to our moste excellent king Edwarde the sixth
for so gracious accepting, fauouring, & mainte-
nyng honest and godly studies. least every
man employe his good talentes
that God hath geuen hym,
to the publique vse
of seruyng
and
profeting his countrey, & to the common
edifying eche of other in Iesus
Christe our Lorde: to
whom together
with
the father,
and with the holy
ghoste be all honoure
laude, and glorye worlde
without ende.
Amen.

(*)

To the moſte vertuous Ladie

[illegible]

[illegible]

to be

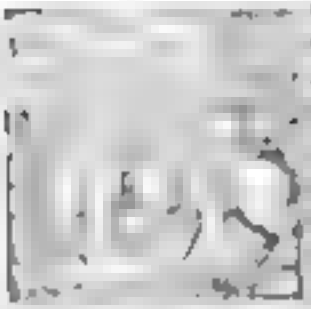
to be turned into English hath not only after a most goodly sorte bestowed
your charges but also hath in the midst hereof brought the common weale a be-
fitting ornament, by excellent furnishing and passing any other acte of your
Graces reigne, and bestowing, as the soule is better than the body, so spiritual
[illegible] abounding, shall supportaries as ghostly food nourishing, to
[illegible] of their living, and as bodily victuals cherish all
[illegible] riches. And in that your highnesse for the more perfect
perfection of your noble purpose to have Bibles made to the more
[illegible] and to the more easie understanding of the vulgar, the weake be pacifi-
ed, to comfort, and stayed to the more all at once be ravished in the
[illegible] be readers are long in the behaviour of so fruitful and so pro-
fitable a work, yet nevertheless most gracious Kinge, considering
how much we are indebted to God, and also how carefully we ought
to be of your counsell, which your counsellors, who are not able
[illegible] to requite, God and that well. As they are
most bound to pray for you, and perpetually commending your highnesse to God
[illegible] to be the only treasure to look for of Christ. As
concerning the translations, because they are of ignorant persons, doe
[illegible] in the poor sorte, ductilis of fire and embitering [illegible]
[illegible] the author, neither so contrarie of doctrine, though [illegible]
[illegible] in turning the Latin into English, yet doeth
[illegible] differ from the stylet and force of the Author.
[illegible] of the mode of the letter, and the sense
[illegible] of translating, or rather not to publish, being [illegible]
[illegible] of their books, and [illegible] be kept [illegible]
[illegible] one of the brunt [illegible] in [illegible] reviving
the [illegible] of their books. For but if the persons there be [illegible] of such high
conceit and opinion of themselves, that they can [illegible] Bookes
but [illegible] of such [illegible] that they [illegible] not will interpreta
[illegible] Bookes, which [illegible] can [illegible] the more [illegible]
[illegible] of such [illegible] and [illegible]
[illegible] be [illegible] of such [illegible] are [illegible] be
[illegible] and [illegible] of [illegible]
[illegible] of [illegible] and [illegible]

The parts of Devout fathers are [illegible]
[illegible] to construe and take the translation of honest and godly [illegible]
[illegible] of [illegible] without displeasure, as detraction of other men's do-
[illegible] and without any acquaintance on their part, but [illegible] to employ their
good talents to the publique behoof of their countrey and to the further
[illegible] of godly [illegible] the office of every [illegible] and [illegible]
[illegible] to the publique benefit only and then to think his
[illegible] Bookes a sufficient price and reward of their labors and to
[illegible] of any worldly reward of [illegible] to refrain the [illegible]
[illegible] of his labours to God the motions the authour and the [illegible] of
[illegible] As touching Erasmus and the doctrine that he hath [illegible]
[illegible] although I have before [illegible] in the preface
[illegible] the paraphrase upon the Gospel of Luke [illegible]
[illegible] I dare only the same [illegible] to be defender that in case a-

[illegible]

gayne

[illegible] knowledge and [illegible] in their opinions [illegible] and [illegible] innocents and [illegible] Christian [illegible]



❡ [illegible] of the Euangelist Matthew.

❡ [illegible] Erasmus of Roterodame greetyng.

[illegible]

[illegible]

[illegible]

Yours [illegible] of September in the yere of our Lorde a thouſande [illegible]

¶ The lyfe of ſaincte Matthewe wrytten by Hierom one of the auncient doctours of the Churche.

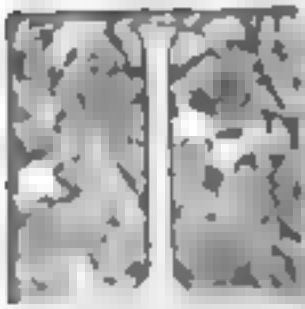
[illegible]

[illegible] he be called.

The Paraphrase of Erasmus vpon

the Gospell of Saint Matthew.

¶ The first Chapter.



¶ Men so greatly embracing a booke which is first found by the industrie of man, concerning the preparation or ordering of beasts as the way to increase mutiple substance or touching any other facte the profit whereof only for vse of the commoditie wherof hath been made more frequent vse and better ought the booke to be reputed of all men whose profit and commodite be hereby indifferently ordered. ¶ This booke pronounceth not so fine commodities which the last but a booke but of fashion of beauty hereabouts or ordered into manner made from the beginning throughout ¶ Matthew Jesus. Also it pronounceth also a wonderful or marvelle not in the no kingdome nor pleasures but true and everlasting riches into the which the reader of this booke shall be made ready and right way for all good. ¶ Nowadayes other authors of great and thoroughly learned cure man hath been of and labourers and learned inborne no man may hope for to be the end for man whose that man should not be mouved and pleasured with a little hope of such a good thing to be neuerlie barbarous or belatrie. And this worthy difference of such matter maketh mouvement the peoples about of the philosophers nor the superfluous religion of the Jewes nor the diligent observation of the same could fully performe or do. ¶ For the matter the pattern the rule and rithers of a triangle circle and so forth. ¶ Let and because to whose part be the labours of all the prophetes being replenished with the heavenly spirite have a the truth but more pertaining to the proper of the figure which other to be not a figure of [illegible] which shortly after should be related and rehearsed at the time of [illegible] brought to be [illegible] with figure and [illegible], whatsoever be hid to be plainly made open into the world to be found. ¶ Jesus ¶ Christ who was the influence of the free remedie being ambassador of [illegible] the [illegible] he was also the author of the [illegible] he was the example he was both the prophet the promise, and the author of the rule allowing reward. ¶ [illegible] counsell which the manner where briefly [illegible] to render out, both suffered [illegible] bewrayed of [illegible] fell parent a prince to all [illegible] to be [illegible] with [illegible] birth of [illegible] and daughter [illegible] in the time of all times [illegible] to be [illegible] and [illegible] for the [illegible] the doctors of [illegible] had appeared to [illegible] with the [illegible] and [illegible] [illegible] being [illegible] bottome and of [illegible] after that [illegible] perceived that [illegible] commodities and [illegible] which [illegible] promyseth [illegible] to be [illegible] many [illegible] precepts

of

Wyllyam

[illegible]

The texte.

[illegible]

[illegible]

of Esaias

[illegible]

ſent downe from heauen, the wonderful [illegible] of the Apoſtles, the conuerſion of the [illegible] and other thinges whiche he dyd and daily doeth by them that profeſſe the name of Chriſte. For in the tyme [illegible] he whiche was promyſed for to come. And as theſe thinges were prophecied, not onely by the mouthes of the prophetes, but alſo [illegible] and wordes of [illegible] other [illegible] people [illegible] his deathe [illegible] the [illegible] of death. And [illegible] of the [illegible] but [illegible] and dead [illegible] from his deathe. Then no man [illegible] his iudgement [illegible] Chriſte therfore, that one [illegible] whoſe genealogie and orygin [illegible] touching the body whiche he toke [illegible] not carnal, but ſpiritual [illegible] heauen than earth [illegible] by the ſede of man, but by the [illegible] faith [illegible] ſede of [illegible] the ſauiour and father [illegible] was [illegible] by Abraham [illegible] the ſeale of circumciſion [illegible] of righteouſnes, not before men but before God, not by the [illegible] of the lawe, but by the [illegible] of faith, wherby he doubted nothing of Goddes promiſes, although they were farre paſſing the power of nature. And for theſe [illegible] he was called the father of many nacions, whiche after the example of him ſhould beleue the goſpel of Jeſus Chriſte. He now, [illegible] his wife alſo being barein [illegible] whiche he was promiſed [illegible] a figure of Chriſte [illegible] Iſaac begat Iacob, [illegible] the yonger brother [illegible] his brother [illegible] a figure of the churche [illegible] and gathered together of the [illegible] For thus ſayeth God: I haue loued Iacob and hated Eſau. [illegible] prophetes oft mencion is made of this name [illegible] Iudas, of whom [illegible] the name of [illegible] of the [illegible] Iſrael [illegible] the houſe of Iudas [illegible] of Iacob. [illegible] brethren [illegible] of Iudas, [illegible] names to the [illegible] tribes of the nacion of Iſrael.

¶ [illegible] begat Phares and Zaram of Thamar. Phares begat Eſrom. [illegible] Naaſon [illegible] Dauid the kyng. Dauid the kyng begat Salomon of her that was the wyfe of Urye. The texte.

Farther

Farther Iudas had two chyldren at a burthen, named Phares and Zaram, not of his lawfull wyfe, but of Thamar his daughter in lawe, whiche was maried to Her, the eldeſt ſonne of Iudas: vnto whome when Iudas did not [illegible] his promyſe, that is to ſaye, that ſhe mighte be maried to Sela, a brother vnto him that was dead accordyng to the ordre of the lawe, the woman paſſing all meaſure deſirous to haue iſſue, toke the habite of a common woman, and couering her face by crafte and [illegible] deceyuing Iudas, lay by her father in lawe, and afterwarde by ſhewing of the tokens, whiche ſhe had receyued of him before that ſhe would ſuffer hym to lye with her, Iudas [illegible] compelled hym to be father of bothe the children, whom he otherwiſe [illegible] would haue burned her accordyng to the lawe. This thyng [illegible] doyng not without offence and blame, but yet the Euangeliſt [illegible] in the holy ſcripture, maketh muche to the matter of this Goſpell. For as [illegible] to Phares was a figure and ſignification of the churche and Synagoge, [illegible] Phares diſappointed his brother when he endeuoured to get furth of his mothers wombe, puttyng forth his hande firſte.

And this Phares begat Eſrom, Eſrom begat Aram, Aram begat Aminadab, Aminadab begat Naaſſon, and Naaſſon begat Salmon. Salmon begat Booz of Rahab, whiche though ſhe were not of the nacion of Iſrael but of the Canaanites, yet becauſe ſhe preferred the Iſraelites ſent from Ioſua the capitayne and guyde of the Iewes, and becauſe ſhe betraied the citie of Iericho, ſhe deſerued her place in the genealogie of Chriſte, whiche [illegible] of God, and [illegible] out of the vice and ordre of common women, was choſen and accepted among the people of God, and maried to an [illegible] of the nacion of Iſrael [illegible] at that tyme that [illegible] heathen people beyng alienate from the religion of God. [illegible] through the matter of faith. Booz alſo had a ſonne named Obed by Ruth a Moabite: the whiche alſo forſakyng her countrey and her heathen affections, had rather to be planted among the people of the Iewes [illegible] the doctrine of Chriſte. [illegible] at that tyme [illegible] that no kynde of men ſhoulde be debarred and kept of from the felowſhip of the goſpell, ſo that he bryng with hem faith and a [illegible] of true godlines. Of Obed came Ieſſe, which was alſo [illegible] of whoſe name the prophete ſpeakyng of Chriſte, maketh mencion ſaying, A rod ſhal ſpryng out of the roote of Ieſſe. Of hym was borne Dauid [illegible] the harte of God, bothe kyng and Prophet, [illegible] noble through the ſlaughter of Goliah, & after that the wicked kyng Saul was depoſed by the iudgement of God, from a poore ſhepeherde he was conſecrate kyng ouer the Iſraelites. Chriſte of whoſe ſtocke the whole nacion of the Hebrues did loke that Chriſte ſhoulde cum, as it was propheſied before of men that were inſpired with God. And he alſo did repreſent by many wayes the figure of Chriſte [illegible]. Dauid begat Salomon a kyng of peace and the builder of the Lordes temple. And he begat him of Berſabee whome he loued, whome he coupled vnto hym in mariage after that Vrias her former huſband was ſlayne by his fraude and gyle, and that was [illegible] not without great ſinne of a man [illegible] nothing beſides the outwarde parte of the hiſtorie, but agayne not without ſignification of thynges to cum, yf a man ſerche the miſtery.

¶ [illegible] begat [illegible] begat [illegible] [illegible] The texte [illegible] begat [illegible] [illegible] [illegible] of Mary, of whom was [illegible]

Of Salomon was borne Roboam, & of Roboam Abia, of Abia came Asa, of Asa Iosaphat, from whom came Ioram, & of him Ozias or [illegible] was begotten, of [illegible] Ioathan, of Achas Ezechias, & of him Manasses, of whom was borne Amon, of Amon Iosias. Iosias begat [illegible] & the other brothers of Iechonias, about the tyme when kyng Nabuchodonosor burned the temple of Hierusalem, and caryed the kyng and the people of the Iewes captiue into Babilon, [illegible] figured, signifiyng the [illegible] of the [illegible] and [illegible] into the [illegible] the [illegible] of [illegible] and [illegible] betwene [illegible] which the people of God were about to be [illegible] and [illegible] place. [illegible] Iechonias begat Salathiel, [illegible] Zorobabel, Abiud, of Abiud Eliachim, of Eliachim Azor, of Azor Sadoc, of Sadoc Achim, of Achim Eliud, of Eliud Eleazar, of Eleazar Mathan, of Mathan Iacob. This Iacob was the father of Ioseph, [illegible] was [illegible] the mother of Iesus, who was promised to be the sauiour of all men, [illegible] that is to saye Christ, [illegible] he [illegible] and his spirit with the [illegible] of his owne, hath [illegible] the father beyng [illegible] and [illegible] with the [illegible] of death [illegible] put awaye, he hath opened the kyngdome of heauen to [illegible] men. The [illegible] was [illegible] to the [illegible], [illegible] of the [illegible] that is of Dauid, [illegible] that no man should thinke that the [illegible] were of his [illegible] concernyng the [illegible] of [illegible] whereof he came as touchyng his humanitie.

[illegible] from [illegible] unto Dauid [illegible] from Dauid unto The texte the [illegible] [illegible] [illegible]

And if any man list to recken the tyme that Daniel [illegible] many yeares [illegible] degrees of [illegible] the [illegible] of [illegible] that is nowe come to passe. The [illegible] of [illegible] For if we counte [illegible] Abraham [illegible] unto Dauid [illegible] of [illegible] kyngdome [illegible] shall fynde [illegible] from Dauid unto the [illegible] of the kynge [illegible] Salomon [illegible] shall be [illegible] generacions. [illegible] the [illegible] and the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] that [illegible] he had promised to the worlde [illegible] many [illegible]

hym

ent to be borne by [illegible] and that by this it maye be euident that he was [illegible] came as touching the fleſhe of ſuche aunceſtours as were notablye knowen.

The texte. [illegible] of Chriſt was on this wiſe. For when his mother Marye was [illegible] before they came together, ſhe was founde with chylde by the holy ghoſt.

[illegible] he was man borne of man, yet he came to receyue mans body, [illegible] he was not borne after the common and vſuall lawe [illegible] be borne. For it was meete that he which came from heauen, [illegible] vnto heauen, which taught and promiſed nothing but heauenly [illegible] which after ſo many Prophetes and doctours was [illegible] that [illegible] altogether he ſhould make al [illegible] and call forth into the world such a new borne in dede, but [illegible] that natiuitie of man ſhould be declared [illegible] that it ſhould not be thought belonging for God and theyr prophetes [illegible] common [illegible] of nature by [illegible] cuſtome. So ſhould there [illegible] that in the [illegible] ſhould be moſte euident to all [illegible] and vnderſtanding [illegible] he was man and mortall, and yet the ſame [illegible] God and [illegible] of man [illegible] of a virgin [illegible] borne of the [illegible] was the [illegible] he and yet wythout the ſpot of ſinne. He is borne [illegible] but ſo that the worke of his conception was not of man, but of the holy ghoſt, who by a wonderful meane fourmed and faſhioned the [illegible] and [illegible] of the ſubſtaunce of the bodye of the virgin, as of an [illegible] temple [illegible] to God. And he ordered this matter with ſuche a marueylous [illegible] that he [illegible] and [illegible] from the [illegible] and [illegible] godly mыſteries with moſte certaine [illegible] argumentes [illegible] of man was [illegible] able to proue and perſwade. [illegible] when the [illegible] to the great [illegible] to be the mother of [illegible] by the aduiſe of her parentes [illegible] was offered and [illegible] by the [illegible] of God [illegible] to an honeſt man of her tribe, named Joſeph. [illegible] borne, ſhe was founde greate with childe before [illegible] honeſ[illegible] [illegible] God [illegible] make [illegible] greater and greater [illegible] and [illegible] both [illegible] and had not [illegible]. And he [illegible] from the [illegible] of [illegible], as [illegible] in her conſcience [illegible] her ſelf culpable, [illegible] which ſhe had learned of the Angel [illegible] ſhe was [illegible] the [illegible] her [illegible] be declared in time conuenient. Therfore [illegible] was [illegible] manifeſt [illegible] Joſeph who by reaſon of conuerſacion in houſholde, marked [illegible] and fourme of her body. But [illegible] came not by the [illegible] of man, as other women [illegible] of nature be wonte to conceyue, but by the holy ghoſt [illegible] by the angel Gabriel [illegible] entring into the [illegible] temple of the virgins wombe the [illegible] power of the [illegible] god.

[illegible]

[illegible] being a righteous man would not put her to shame but was willing to depart from her secretly. The Arm.

[illegible]

[illegible] the Arm.

[illegible]

[illegible]

[illegible]

The text

And ſurely none of al this matter is brought to paſſe by chaunce or fortune, but by the ordre and prouidence of god. For, the thyng that we ſhewe to bee done, the ſame in tymes paſt the lorde hymſelfe promiſed that he would do, ſpeakyng by the mouthe of his prophet Eſay: and [illegible] bothe the ſtraunge newes and the great [illegible] of his concepcion: Beholde (ſaieth he) a virgin ſhal conceaue and [illegible]. And this is the ſtraunge thyng of it. For when was it euer heard [illegible] to haue borne a childe without blemiſh of her virginitie? [illegible] prophet. And his name ſhal be called (ſayeth he) Emanuel, [illegible] in hebrue God with vs. For this only one ſhal reconcile his people vnto god, and where as he was offended and diſpleaſed he ſhal make hym fauourable & merciful [illegible] conuerſant emong men he ſhal [illegible] the [illegible] of god in them [illegible] hauyng knowledge and experience of [illegible] doctrine, of the might of his miracles, of [illegible] and of the vehemence of his diuine [illegible] ſhowing [illegible] that they ſhould [illegible] acknowledge the prophete [illegible] greate attendaunce and honour to his miniſtery and [illegible].

[illegible] when Ioſeph awaked out of ſlepe, he dyd as the Angel of the [illegible] had bidden hym, and [illegible] hys wife, [illegible] her firſt begotten ſonne, and called his name Ieſus. The texte

When the meſſenger of the hygh God had ſpoken theſe thynges, Ioſeph wakyng from ſlepe bothe merely and cherefully dyd obey the oracle. He ſetteth apart al his purpoſe of diuorce, and taketh his wife moſt entierly vnto hym, that no man myght ſuſpect any diſcorde or diſagrement to be betwene them. And now he perceiuyng that ſhe was wholy dedicated vnto god, ſo reuerently honoured he her, that he [illegible] durſt not touche her, [illegible] god had taken onely to hymſelfe [illegible] but he forbeareth [illegible] as her huſbande. In the meane ſeaſon that heauenly ſeede waxeth vp in the holy wombe of the virgin, which [illegible] at his tyme of birth [illegible] the virgin, toke not awaye the integritie of his parentes, but dyd conſecrate and halowe the ſame. Further Ioſeph, as he was commaunded of the angell, bearyng the countenaunce of a father, hymſelfe gaue a name to the childe, Ieſus, when after the faſhion of the countrey he was circumciſed the eyght daye.

The .ii. Chapter.

When Ieſus was borne at Bethleem [illegible] in the tyme of Herode the kyng, [illegible] to Hieruſalem, ſaying: [illegible] is borne kyng of the Iewes? For we haue [illegible] and are come to worſhip hym. The texte

Hitherto ye ſee how many thinges do accorde and agree with the goodly ſayinges of the prophetes: that he was borne of the ſame aunceſtours and of the ſame tribe, and [illegible] the prophetes prophecied he ſhould be borne. And the ſupputacion and count of the wekes, when Daniel prophecied that he ſhould com, dothe conuenie and agree. And the ſtraunge ſtarre dothe agree, in that that he was borne

of

Why God
has
hidden
[illegible]

[illegible]

Whether
[illegible]

[illegible]

and

[illegible]

The texte. [illegible]

[illegible]

[illegible]

[illegible]

[illegible] chaste which they [illegible] where the childe [illegible] into the house [illegible] and myre. And beyng matched [illegible] to October, they matched [illegible] another wayes.

[illegible]

he was borne mortall, he dyed ſacrifice on the croſſe, he conquered ryſing from death he aſcended into heauen. The Iewes ſawe ſo many wonders, and when they ſawe hym they killed hym. The Magians ſawe no notable thyng as touchyng their bodily eyes, and here [illegible] onely faith that had ſo [illegible] a [illegible], that whatſoeuer they [illegible] with themſelues to be [illegible] vnto Herode to [illegible] his [illegible] and [illegible], they were admoniſhed in their ſlepe by the diuine oracle, not to returne againe to Herode. So that was neyther [illegible] for them, neither to the chylde, neither expedient to ſuch a weightie matter, whiche in tyme and by [illegible] ſhould be promulgated and publiſhed vnto the worlde. They [illegible] out [illegible] departed into their countrey another waye, to be newe preachers of the newe kyng among their countreymen.

[illegible]

The texte. [illegible] there vnto the deathe of Herode, [illegible] by the prophete, ſaying: Out of [illegible].

Nowe the helth and ſafetie of the Meſſias was prouided for, and that the [illegible] be borne of the mother and of the chylde [illegible], and that all the ſoldiers of Herode [illegible] vnto the [illegible] and [illegible] to the goſpel of Chriſt, he [illegible] that [illegible] aungel which [illegible] the Magians appered vnto Ioſeph in his ſlepe, ſhewing hym that now being [illegible] the mother, [illegible] and to take awaye ſecretely the mother and the chylde into Egypt: which in the [illegible] being wholly geuen to [illegible] was worſhipping of Idolles. Whereas it is becomyng the [illegible] of him that is exiled from his countrey by the comming and beyng to do with him it might be prepared and made redy to enter the [illegible] of true godlyneſſe. Therfore the angel ſpake vnto Ioſeph with theſe wordes: Ariſe and take with the the chylde and his mother, and flee quickly into Egypt, and tary there vntil I returne vnto the, and ſhewe thee the tyme to come backe againe. For it wyll cum to paſſe that Herode [illegible] by all meanes to deſtroye the chylde. For that [illegible] Herode, and to [illegible] the chylde, [illegible] of the [illegible] is more profitable for the confirmacion of [illegible] of truthe. For it is Goddes wyll that the fury and the rage of [illegible] ſhall ſerue to ſhewe his glory. Ioſeph not tarying, toke the mother [illegible] and the chylde, and flying in the nyghte ſeaſon conueyed them into Egypt, there remaynyng tyll that Herode was deade. Neuertheleſſe this thing chaunced not by the feare of [illegible], but for that it was the wyll of God to prepare and to [illegible] the kyngdome of his ſonne by theſe aduerſities, by the whiche worldly thinges be wont to be decayed and brought to naught, [illegible] that the worlde ſhould take vpon it any thyng in diuine matters. And that [illegible] the better beleue it, God who would this thing to cum to paſſe, prophecied it many yeres paſt by the mouth of his prophete Oſee, ſaying: Out of Egypt I called my ſonne.

Then

¶ Then Herode when he sawe that he was mocked of the Magians, he was greatly [illegible] men of warre, and slewe [illegible] Bethleem [illegible] as many as were two yeares olde [illegible] which he had diligently knowen out of the Magians. The .xvi.

In the meane season kyng Herode after that he perceyued in dede that the Magians had deceyued hym, now ragyng in angre, casteth awaye the cloke of godlines, and bursteth out into manifest rage, and sendyng furth ministers of his crueltie, killeth all the infantes as many as were in Bethleem, and as many as were in the coastes & the compasse of the same towne, which were of the age of two yeares or yonger, folowyng the supputacion of the tyme in which the Magians tolde hym that they sawe first the sterre of the childe, & further enlarged the tyme and the place, [illegible] children supposing that by this wicked counsel he had prouided for [illegible] Sathan [illegible] counsel of God. By these thinges was geuen [illegible] then after of wicked persons that would [illegible] they should [illegible] yet beyng yet tender & springing vp in [illegible] Christ is to be sought. Herode had [illegible] rage of [illegible] and to [illegible] That [illegible] owne default [illegible] of great [illegible] God. For it [illegible] to all men that the innocent [illegible] and that he is worthy an [illegible] he was surely payde.

¶ [illegible] Ieremie [illegible] The .xvii.

That least any manne might doubt that this thing came to passe by the ordinaunce of God, harke to the prophecie of the prophet Ieremie, forshewyng through Goddes inspiration this thyng, as though it had then been doen a great while before it shoulde come to passe. A voyce [illegible] was heard in Rhama, a voyce of weping, [illegible] and lamentacion. [illegible] her children and would receyue no comfort because they were [illegible] bearyng Beniamin that is to saye, the sonne of sorowe, he dyed [illegible] and was buried not farre from Bethleem, whom the prophet dyd expresse in her person the [illegible] and waylyng of the mothers lamentyng theyr children whiche Herode slewe.

¶ But when Herode was dead, beholde the Angel of the Lorde appeared in a dreame to Ioseph in Egypte [illegible] the childe and his mother, and came into the lande of Israel. The .xix.

In the meane season after that Herode was taken out of the worlde by Goddes vengeaunce, [illegible] the Angel agayne which [illegible] apperyng to Ioseph in his slepe [illegible] to make [illegible], and to bryng agayne the childe and his mother into the lande of Israell. For, he sayed that they were dead that would haue y childe destroyed.

And

And he [illegible] beyng in all thynges [illegible] of God [illegible] Mary beyng [illegible] together [illegible] babe into the countrey of Iſrael. For [illegible] to be [illegible] vnto them, [illegible] the people of [illegible] ſhould haue nothyng [illegible] reaſonable [illegible] of theſe [illegible] to be [illegible] but to be [illegible] other [illegible] the Scriptures.

The texte.

But when he heard that [illegible] in Iewry in the roume of his father [illegible] by the prophetes [illegible]

And as ſoone as Ioſeph entred into the coaſtes of his countrey, and had [illegible] that Archelaus the ſonne of Herode [illegible] the one halfe of his fathers kyngdome, reigned in [illegible] feared leaſt the ſonne had [illegible] in crueltie, lyke as he [illegible] his kyngdome [illegible] not goe thether [illegible] into the coaſtes of Galile [illegible] to the kyng that was [illegible] the countrey of his [illegible] happy [illegible] the countrey of his [illegible] [illegible] the ſtocke of [illegible] [illegible] and that [illegible] and naturall [illegible], and [illegible]

gi[illegible]

gifres, that every man loked for sum greate and notable thyng in the chylde. He was also in the meane season a diligent obseruer of the lawe, because he woulde geue none occasion vnto the euyll wyllers, of euyll sayng or backebytyng but satisfied men in all thynges. He had rather for a tyme by keepyng of the lawe, to bring the Jewes to more perfeccion, than by despysyng it, to alienat and withdrawe theyr mynde s cleane from hym. Only once he showed himselfe at Hierusalem, beyng twelue yeres of age, at what tyme he priuely leauyng his parentes was founde in the temple sittyng among the doctours, hearing them, and by course questionyng with them, so muche that he was a wonder to them all. Euen that his godly disposicion had a desire vnto those thinges for whyche he was sent into the worlde: but as this was a pryse of a redy mynde, so it was the example of inobedience and obedience to tarry the tyme prescribed of his father

The iii. Chapter.

The text.

¶ In those days came Iohn the Baptyste preachyng in the wilderness of Iewry and
[illegible]

¶ Yet what is it worthe the hearyng to knowe how our Lorde Iesus Christ began and entred with the matter that he came for. He thought not in loorde to men but aware when they thought not upon it. Yet he wolde that all mennes mindes therto were prepared and made in a redynes by his bydyng and inclynyng. Iohn the sonne of Zacharie a man holyness allowed of ye fathers in olde tyme to therent that the thyng whiche eure should bee beleeued might by lyttell and lyttell be fylled and put into the hartes of men.

¶ Therefore when the tyme drewe nere in the whiche it was decreed by the eternall ordynaunce of God that the whole worlde should be renewed through the doctrine of Christe. Iohn came furthe the sonne of a priest and of a prophetesse whiche Iohn was iudged afterwarde to be more than a prophet by the testimonye of Christ whoo also rysen out of his bye and bryghtnesse had made men to conceyue great hope of hym. And he came not out of kynges courtes or out of rouynd tenyses of men but out of wildernes where from his chyldhode he lyed an aungels lyfe beyng content with a moll simple & common diet clad with a garment made of camels heres, girded with a leyther girdel. The diet was agreable unto his apparell. For he fed with rowte meate and came to begge ten wilde hey in the wildernes that is to sayre with locustes & wylde honye. Suche diet suche apparell suche a place was moste mete for a preacher of penaunce. At hore wonderfull holynes astonied all mens mynides that many suppoſed that he was Christe chiefly when many wer perswaded the other whiche was thought to be Christe to have perished in the number of the infanters of Herod. But he did not challenge unto hym the glory of others inuomuch that he shewed Christe openly to al men & sayed that he was not worthy to loose the latchet of his shoes. And yet he cured not forth of his owne fantasye to preache but when he was admonished to heauen that now was tyme to preache the preacher. For he came not by chaunce to his office of preachyng or by the ordynyng of man but this was he of whome Esaye prophesied to many yeres before both that he should ouer spreade in wildernes the tyme of his preachyng and also that he should be sent before to prepare the hartes of men to receyue the doctrine of Christ. And because he perswaded penitentaunce of the former lyfe should make them able to receyue the grace of Christe whe by baptisme should pardon all men of theyr synnes.

In that a [illegible] from the baptyste.

In receyuyng [illegible] heart.

Esaye [illegible]

[illegible]

[illegible]

[illegible]

hath

[illegible] to appeare and to be counted [illegible] an outwarde appearaunce of holyneſſe among men [illegible] at the light of the goſpel [illegible] and God will [illegible] pardon [illegible] is [illegible] offered vnto you [illegible] God is of power [illegible] the kyngdome of heauen [illegible] the tree [illegible] that ye [illegible] are not partakers [illegible] neither by riches, neither by nobilitie, neither by [illegible] good and holye [illegible] the kyngdome of heauen, is cut downe and caſt into the fyre.

¶ [illegible]

Hitherto

[illegible]

I baptyſe you with water, &c.

[illegible]

[illegible] they might come nere by sum degree unto the [illegible] and a defamed route of people [illegible] And he teacheth [illegible] what ought to be avoyded and shunned [illegible] what was to be done [illegible]

[illegible]

[illegible]

[illegible] Then came [illegible]

[illegible]

be baptized of him, [illegible] doubt [illegible] baptisme. ¶ John not yet
[illegible]

[illegible]

[illegible]

[illegible]

¶ The fowerthe Chapter.

The text.

[illegible]

[illegible]

[illegible]

[illegible] and payeth the ſtomacke.

[illegible]

[illegible] Adam into the ſnares of death [illegible] to be ouercome with hunger after the common ſorte of men. [illegible] Deuteronomie, man ſhal not liue onely of breade, but of euery woorde, that cometh out of the mouthe of God.

The texte

[illegible]

For

[illegible]

[illegible]

[illegible]

fall downe and honour me, [illegible] impietie. The vngracious ſpirite [illegible] an other mans goodes, and offereth [illegible]. But Jeſus who hitherto toke for reproche of [illegible] can not beare his fathers ignominie. [illegible]. The [illegible] is farre from the doctrine of the ſcripture. The [illegible] ſaieth: [illegible] the God, and him onely ſhalt thou ſerue. After that the deuil had tempted him by theſe and the other meanes [illegible] to be [illegible] inuincible [illegible] agaynſt all [illegible] he left him at laſt being diſapoynted of his purpoſe [illegible] that he perceiued that Chriſt was inuincible. [illegible] he was the ſonne of God [illegible]. [illegible] Chriſt ouercame him [illegible] he was [illegible] ouercome [illegible]. [illegible] ſhall [illegible] of him of whome he was ouercome. Furthermore [illegible] worldly [illegible] pleaſant [illegible] the [illegible] of Chriſt [illegible] the Angels [illegible] vpon Chriſt [illegible] the goodnes of god [illegible] the example of Chriſt [illegible] the helpe of God [illegible] worthie, [illegible] the commaundementes of god. [illegible] in aduerſitie, nor [illegible] in proſperitie.

The texte — But when Jeſus had heard that John was taken, he went [illegible] into Galile [illegible].

[illegible] Chriſt began to be [illegible] after that John [illegible] commaunded him to be [illegible] the lambe of god, [illegible] and after that he had ouercome the [illegible] nothing [illegible] his preaching.

Jhon had wrought no myracle, beyng content onely to preache penaunce. Christ [illegible] as he preached [illegible] among them [illegible] beyng yet rude, carnal, and geuen to worldly affeccions. [illegible] of ye parte of a good teacher to conforme hymself to the capacitie of his audience. But than dyd not al [illegible] the office of teachyng, whan the rumoure was blowen abrode that Jhon was cast into prison of Herode ye Tetrarche, [illegible] that they be wont to heare, which dare boldly speake before the presence of [illegible] rather speake to them thynges then pleasaunt. For he tolde the Tetrarche of his vnlawful mariage, because he maried his brother Philippes wyfe. And somtyme our princes suffer to haue in houshold with them men of great and notable honestie, not that they would be gouerned by the counsel of suche, but because they may seme to the ignoraunt people to do by theyr aduise and counsell, whatsoeuer they do after theyr owne lust [illegible] in other thynges of lesse importaunce he had [illegible] to his [illegible] he ought more to haue ben obedient at the commaundement of [illegible] and at the desire of [illegible] mother, he had cast this [illegible] good man into prison, and afterward [illegible] the cruel [illegible] a great man [illegible] the fault of his [illegible] of his nobles. Iesus therfore when he heard of this, not because he was in feare hymself, but to teache vs not [illegible] to put the vertues in daunger of [illegible] but when it [illegible] boldly [illegible] departed into Galilee of the Gentiles, in the [illegible] gaue vnto [illegible] of the [illegible] and [illegible] the citie of Capernaum [illegible] to be [illegible] vpon the sea, because it is nere the [illegible] of [illegible] the [illegible] of Zabulon and Nephthalim [illegible] two tribes [illegible] Galile of the Gentiles [illegible] of the Gentiles, whereby Christ then as by a figure [illegible] and [illegible] the preachers of the gospel [illegible] vnto the Gentiles. And [illegible] that [illegible] by chaunce, [illegible] before that it [illegible] the people [illegible] the [illegible] the [illegible] of the gospel [illegible] of the [illegible] and to [illegible] the trueth of the gospel. [illegible] the [illegible] of the [illegible] and the [illegible] the [illegible] to paul [illegible] the [illegible] that the [illegible] of the [illegible] of the gospel [illegible] that [illegible] of [illegible] and [illegible] vpon the sea side, [illegible] of the [illegible] and of other [illegible].

C. iii. From

The texte. ¶ From that tyme Jeſus began to preache and ſaye, Repent, for the kyngdome of heauen is at hande.

Nowe let vs heare the begynnyng of his preachyng. As he ſucceded after John, ſo he begynneth with the wordes [illegible] ſhould be thought [illegible] the ſtone [illegible] whiche had [illegible] in ſo great veneracion. And he ſetteth the meate with [illegible] that afterwarde he myght bryng forth ſtrong meate to them that were of more ſtrength. And [illegible] in the ordre of teachers [illegible] to prouoke the hearers, [illegible] to [illegible] magnifie them [illegible] aboue other. The preachyng of Chriſt is not [illegible] greater than John his preachyng, for he maketh no [illegible] of [illegible] hath graunted, but [illegible] to be commended for many benefites [illegible] vpon [illegible] Jeſus [illegible] John [illegible] ſayinge [illegible] and repent your lyues. [illegible] for nowe the kyngdome of heauen is at hand, [illegible] that he [illegible] and [illegible] heauen [illegible] and that [illegible]

The texte. ¶ As Jeſus walked by the ſea of Galile, he ſawe two brethren, Symon which was called Peter, and Andrew his brother, caſtyng a nette into the ſea [illegible] And he ſayth vnto them, folowe me, and I wyll make you fiſhers of men. And they ſtraight waye left their nettes, and folowed hym.

And nowe the tyme was come that Jeſus ſhoulde gather together a [illegible] of diſciples, whiche ſhoulde be familiar witneſſes of all his doynges and ſayinges, and by whom he myght teache other afterwarde. Yet made he [illegible] of men he [illegible] for he would not that the glory of the goſpell ſhoulde be aſcribed [illegible] that [illegible] were the worke [illegible] to the [illegible] of Galile he ſawe two brethren germane, the name of the one was Symon, and he was called alſo Peter, the other was named Andrew, whoſe fathers name was John. Theſe were [illegible] John [illegible] by whoſe prouocacion they began to folowe Jeſus [illegible] that they left hym [illegible] and turned agayne to their faculte and trade wherby they got their lyuyng. And nowe they were [illegible] caſtyng their nettes into the ſea. It was a ſigne of good nature [illegible] to receyue the newe doctrine [illegible] one readie to helpe another. A [illegible] craft [illegible] wherby they got a poore lyuyng out of the common [illegible] of people. [illegible] remembraunce of the [illegible] whiche [illegible] to take fiſhes [illegible] to [illegible] the [illegible] of the [illegible] the heauenly [illegible] Whyles they were occupied about neceſſaries for their bodies, Chriſt ſpeaketh vnto them ſayinge: Folowe me, and ye ſhall [illegible] of [illegible] better than euer ye learned of your father. And yet ye ſhall not leaue your ſcience, but ye ſhall chaunge it to a better faſhion. For I wyll make you be [illegible] of men, that ye whiche were wont hytherto to deceyue fiſhes, maye catche and take men to their ſaluacion. Then leauyng the [illegible] of [illegible] they [illegible] before, and whoſe gentleneſſe they had proued before [illegible]

[illegible]

with al communicacion. And through the ſtrength & efficacie of his voyce he brought to paſſe, that by & by euen at the worde of the caller they forgat not onely [illegible], but also theyr nettes as they were [illegible] left them there: and not [illegible] they [illegible] ſo [illegible] [illegible] euen as the [illegible]. They ſawe no great thing yet in Jeſus [illegible] they [illegible] not [illegible] any [illegible] nor [illegible] their [illegible], but [illegible] them [illegible] to hym callyng them with his onely worde, and folowed hym and would not [illegible] to [illegible] therfore.

¶ [illegible] The texte.

Jeſus goyng a litle further, eſpyed other two brethren, James and John the ſonnes of Zebedeus: he ſawe the better [illegible] that the [illegible] & the father agreed to wel together. The brethren also were [illegible] euen the ſame that Peter and Andrew were, about [illegible] their nettes [illegible] he [illegible] with these two men, becauſe there nettes were broken with long [illegible] whiche was a token of pouertie. Jeſus therfore [illegible] as they were earneſtly occupied in mendyng of their nettes, ſpake vnto them and bad them to come [illegible]. The yong men of a pleaſaunt [illegible] and [illegible] without any [illegible] [illegible] their nettes and forgettyng their father alſo, [illegible] to folowe Jeſus, to the preachyng of [illegible] had [illegible] [illegible] of the [illegible] ſo [illegible] of the heauenly ſpirite wherwith he was enſpired.

¶ [illegible] The texte.

Here the [illegible] of our Philoſophie, whiche was thought good [illegible] [illegible] of the [illegible] of the [illegible] [illegible] [illegible] [illegible] ſpirite [illegible] [illegible] of heauen [illegible] [illegible] [illegible] [illegible] [illegible] benefites. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] loue of al menne. For [illegible] [illegible] with benefites. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

raised and greeted, and beforehand their further as were possessed with deuils, and lunatikes, and he raised vnto the palsey, vnhoun phisicions continually vnthes take not upon them to cure, or else be vnable to cure in vayne, because the disease passeth their arte and be vnknowing. But Jesus healed all easily, not with manners medecines but with heauenly vertue, whereunto he was able and to carye the head. It was a small matter to him to take away the diseases of the bodyes, to take away the diseases of the members. It was a small matter to, vpon a sodayne the eye of the blynde, to cause to geue circular sighte vnto all men. There came therefore to him this parte and that parte, a wonderful numbre of people not onely from Galile of the Gentiles where he was, but also out of the other side where he was beyonde the water, and out of the countrey that was called Decapolis, because of the ten cities which be were in it, and out of Hierusalem and the tribes of Jewry, and out of the places which be were beyonde Jordane. Whereas they came not rashly to a be-holde stayed be moued with newelties. Whom came for vnsure with a desire to learne be pleasure. Jesus for his parte, did herbal bite heal, but he be mete for the heauenly philosophy, to, the teaching and discovery of the which, he chiefly came into the worlde. The people is moued not cause of the body, is be fetyouse and beleeveth vnsure in the vertues and gyftes. But he geth-teth not greatly in the sighte that sheweth after tokens of perfection, and ensuyng for a longe from the adiections of the common rabble.

Why there so many came.

The xii. Chapter.

The ireth.

Jesus when he sawe the multitude he went vp into a mountayne and when he was set his disciples came to him. And he opened his mouth and taught them, saying. Blessed are the poore in spirit, for theirs is the kingdome of heauen.

Before Jesus sawe the people hastyng about him more and more, and that of a sudden he conueyeth himself from the lowe place wherein he stood, that all men might hear accesse and goeth up into the hill, and begynneth to preache and teache the heauenly philosophy, he stayng by the brightnes of the place that he vnto the earth and trause to remouing, transchanging, but also vnto heauenly thynges, leauyng a great number of disciples, who published the fame vnto the people, as we read. Therefore vp to the hill, he disciples whom he had chosen from a vnto him, and he gyuyng vpon them the power to cure the people, there not left to vnto him. It was a place vnto the be fitte and ready. Whereas Jesus when he came to the top of the hill, sate downe not as vnto weary, but purposely to teache fetche and vnto vertuous thynges which required a diligent hearer. The disciples peteyeth that, they come to him nere about that nere vnto him hearing those before them. Jesus therefore entering and beginnyng his ghostly and heauenly philosophy, not out of a corner or secret place, then frate number and one as Tacitus the greate philosopher of Jacob hath vnto pernicious flowers, nor out of the pouder priuyet of a phisition, nor out of the arrogant chayre of the philosophers, but out of a place of mete he called blessed, not vpon the common people, but vpon his disciples and be-

penyng

[illegible]

[illegible]

[illegible]

to broils, and there departe. Blessed are they is the kingdom of the mayde, because
bidding them the pacyfie in his church in God, and bidding the furtherance of
man doth depende in ioye of heaven. It is not the breaberme, it is not the epite-
ment, it is not the garde, that maketh a kingdome. But the other stone menti-
oned for the kingdome that make a kingdome, and being then native to the
heavenly and rule all, and a kingdom where there shall be no disobedience nor
rebellion. The kingdome is gotten by violence and determed by terre-
rour. The kingdome is gotten by mysterie, disobedience, and defended and
maintained by bawdrie and mischeyes. The tyrant judgeth none meete to go-
verne a kingdome but such as be of notable spirit and of a stout courage.
Christ doth ministerd unto his kingdome those whom he judgeth meete bynde
his ministers.

The text. Blessed are they that are merciful: for they shall receyve the ministerye of the prayse.

Yesus goeth on and loweth into this another sentence as hardie to be be-
lieved and taken. Blessed be the merciful: for they that inherit the earth. And blessed
be the merciful: they that be no man violentie nor extremely: whom they have
any hatred: they be redie to forgeve the injuries done unto them: they also that
had rather lefte their thing than to contende or dispute for it: as Christ regarde
more concorde and unitye of mynde than lerge possessions: greater as rather
desire quiet, yourtie than troublesome riches. Yea this kinde of men is extreme
ewere to pryde and put from them goodes and landes, and he goeth not so
sore greedie to get other mennes but is rather drawen out from the possessing
of his ancestrye. But this is a verie fashion of emergeyng of possessions for
mekenesse goeth more of them that geve ballyng and other ouer atcoste,
than violence and cruelnesse can purchase or obtayne by chyde or strong. The
Christ doth not prohibite the thyng that he hath. But the mynde
prohibiteth man to rather great place and lewre his goodes than contende or
Remove them therfore is he pyde from a place where as he lyveth. He
perysh the cunnyngly all in broyle. Gentlenesse and humilitye is hated of all men,
forsaken and mekenesse is counted of the brethren. Yea and the mekeness
is no sorrie into bowl but great gayne and lowe. The hard and
proude and the efficient quarrels of mynde. He hath not fathe he hath under his
hath a wicked trouble and suffered and hath kept the quietness of mynde. He
nyeth the stroke man be put from and that he hath the more sure and certayne
is here prepare the ancter of heaven out of the which he can not be thrust off. The
brouthe tamerent and counteth them behyd, the mouche be banished and drive
out of their countrey but a hatte pronounceth them blessed: for he be banish
ed for the gospell sake. For they be made denizens in heaven. They be banished
out of the horrour of one cyte, and calle out of their house and their house of
one countrey but the godly man hath the whole world for his countrey. And
the godly men be sure of heaven for their house and their countrey.

The text. Blessed are ye when men revile you and persecute you.

Lyke of the bird of patyence and further other as the enterte lerne commy-
ty is counted a mere reproche, yea much that turn aideing their bewre and
bryeneth of their affections as of their parentes, brothers, or children be
ye mere the wicked to do. And to: to be a reproche to be to expyre into
them in their rage to entreate them and to mitigate the bitterness of their
fatte. Blessed be ye that mourne for the loue of the gospell, which be pu-
ted away from their hyre, possessions, and other that they loue, and let them

that

that they loue me so derely to be punished and slayne for the righteousnes of the gospell: whiche also despise the pleasures of this worlde, and leade their lyfe in wepyng, watchyng and fastyng. With these the heauenly spirite wyl be present, he wyll be their secrete comforter, he wyll recompence their temporall mournyng with inestimable hartes ioye. And afterwarde they shal be translated vnto euerlastyng blis, [illegible] comforte enduryng to heale the griefe [illegible] make it worse. But the spirite whiche is the true comforter doeth so inwardly refreshe the mynde beyng [illegible] in consolacion and assuraunce of the rewardes of the lyfe to come, that in moste grieuous afflictions of theyr bodyes they thynke not themselues vnfortunate, but rather do [illegible] ioyously triumphe.

¶ Blessed be they whiche hunger and thirste for righteousnes, for they shall be satisfyed. The texte

Famin and hunger by the opinion of all men is a greuous thing, and pouertie is a thyng [illegible] to be [illegible] [illegible] [illegible] [illegible] fortunate and [illegible] whiche do [illegible] [illegible] [illegible] their householde and [illegible] [illegible] [illegible] [illegible] to [illegible] and [illegible]. But it is not the riches [illegible] and heaped vp that [illegible] [illegible], and the [illegible] of man is not to be measured by [illegible] of the body. [illegible] be there [illegible] this kynde of men [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] they whiche hunger and thirst for righteousnes. The hungre wherewith the body is nourished and [illegible] vp [illegible] to be [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. And [illegible] the [illegible] [illegible] [illegible] them that be fedde [illegible] hunger [illegible] [illegible] them [illegible] and by and by after their appetite [illegible] and hunger [illegible] againe, & must oftentymes be repayred. But these hungred be [illegible] [illegible] [illegible] the godly whiche be contente with a [illegible] [illegible] [illegible] [illegible] [illegible] and are without [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] take that hunger and thirst [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that is to be hungred for [illegible] that [illegible] to be [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to hunger for [illegible] a [illegible] of water, [illegible] into [illegible] lyfe.

Blessed be the mercifull, for they shal obteyne mercy. The texte.

The common sorte supposeth them to be wretches whiche be holpen with other mennes ayde, and their [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] them [illegible] [illegible] that [illegible] them. But [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] do [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] them that do [illegible] and teache the ignoraunt, and pardon the offender [illegible] For the mercifull and beneficial man towarde his neyghbour, [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and beneficial towarde hym. Thou hast pardoned thy neyghbour a fewe small offences, God shal forgeue thee all thy synnes. Thou hast poured out for thy

neygh-

neyghboures lyke a temporall vengeaunce. God wyll pardon thee of euerla[illegible] punyſhement. Thou haſt ſucoured with thy kyndeneſſe thy brothres pouertee, God wyll releue thyn [illegible]. They that be mercifull make poore as concernyng worldly thynges. For by geuyng theyr ryches are conſumed but towarde God they were ryche [illegible] by daye beyng conſumed they haue it heaped vp with the treaſure of godlynes.

The texte. ¶ Bleſſed are the cleane of herte: for they ſhall ſee God.

¶ The common ſorte of men calleth them vnhappye that be blynde, and becauſe they haue loſte theyr moſte pleaſaunt ſenſe, they ſaye they be no longer alyue, but that they abyde in darknes lyke deade men. How pleaſaunt a thyng is it then to the eyes to loke vpon the lyght, and to beholde this goodly ſpectacle and ſyght of the worlde. And if it be a thyng ſo muche to bee wyſhed for to beholde the ſunne with the bodely eyes, how muche more pleaſaunt and delectable a thyng is it to haue the eyes of the mynde to beholde God, the maker of the ſunne and of all thynges? Yf they [illegible] whiche haue been blynde and nowe do ſee the lyght agayne, [illegible] as if they had been delyuered from hell [illegible] how muche more bleſſed be they who beyng delyuered from blyndnes of the mynde, haue the gyft inwardely to ſee God, the fountayne of all lyght, whome to beholde is hyghe felicitie and bleſſednes. As the ſunne is to cleare eyes, ſo is God to pure and cleane myndes. [illegible] of a worlde is to the eyes, ſo are [illegible] to the myndes. Therfore bleſſed be they whoſe hart is pure and cleane from all filthyneſ: for they ſhal haue this gyfte which is more to be deſyred thā all the pleaſures of the worlde. They ſhall ſee God.

The texte, Bleſſed be the peace makers: for they ſhall be called the chyldren of God.

The common ſorte of men iudgeth them to be bleſſed whiche hauyng theyr thynges in good ſtate and ſafe, lyue in reſt and quietnes, and haue no man [illegible] them. But after my iudgement they be bleſſed, whiche after they haue [illegible] the troubles on and rage of [illegible] lyfe, [illegible] and endeuour to make loue and concorde emong ſuche as be at ſtryfe and variaunce: not onely not reuengyng iniuries that haue been done [illegible] on theyr owne accorde procuryng them to peace, of whom they haue ſuffered harme. And if any man thinke it harde to be [illegible] rewarde: for they ſhalbe called the ſonnes of God. What is more honorable than this title and appellacion? Yea what is more bleſſed? [illegible] is no baſe title [illegible] the behauiour of maners declareth and argueth a baſtarde. The folowing of the fathers ſteppes declareth a true and a naturall ſonne. God forgeueth frely all offenſes both [illegible] men whiche haue offended hym [illegible] and amitie [illegible] not knowledge them for his children whiche do not [illegible] brethren as he hath [illegible] commaunded [illegible] whiche do not agree with them [illegible] the heauenly father will [illegible] and put away for haters of peace, and caſt them out from the inheritaunce of heauen.

The texte. Bleſſed be they whiche ſuffer perſecucion for ryghteouſnes ſake: for theyrs is the kyngdome of heauen. [illegible] when men reuyle you and perſecute you, and ſpeake all [illegible] for my ſake. Reioyce and be glad, for great is your rewarde in heauen. For ſo perſecuted they the Prophetes whiche were before you.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] that more then this, haue you in veneracion, yea they also [illegible] hated [illegible] you [illegible] perceiue that your [illegible] to the [illegible] of the gospel [illegible] haue once taken vpon [illegible] profitable vnto al [illegible] that a great parte of the multitude maye be corrected thorow your partie.

¶ [illegible] your father whiche is in heauen. The texte.

Let your life and your doctrine be such that it maye be [illegible] of good [illegible] and [illegible] of [illegible] [illegible] the [illegible] [illegible] the [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] can not but [illegible]. The light can not but shyne.

[illegible] let your light shine, yea rather my light and the light of my father, [illegible] to be [illegible] your heauenly father [illegible] your good workes and [illegible]

[illegible]

wonderfull ye ſhall chalenge nothyng vnto youre ſelfe, but ye ſhall referre all glorie and prayſe vnto hym, from whome cummeth whatſoeuer men doe worthy prayſe. It ſhall be youre parte, to haue none other care but manfullye and faythfullye to perfourme the offyce committed vnto you. He ſhall geue the rewarde [illegible] and that a great rewarde, to whoſe glorye ye do ſeruyce.

The texte.

¶ Thynke not that I am come to deſtroye the lawe or the Prophetes: no I am not come to [illegible] tyll heauen and earth paſſe, one iote or one tytle of the lawe ſhal not paſſe, tyll all be fulfylled.

When ye heare theſe newe preceptes whiche neyther Moyſes dyd delyuer nor the [illegible] thynke not that I brynge the matter as the Phariſees [illegible] into their [illegible] and maners [illegible] makyng the lawe [illegible] of the lawe vtterly neglectyng [illegible] or to abrogate the lawe [illegible] Prophetes preceptes. But I come rather to fulfyl and make perfecte the lawe. For [illegible] that any man can complayne that I haue not [illegible] kepte. [illegible] geue place vnto the lyght cummyng [illegible] if I perfourme in dede that whiche the Prophetes ſayd before ſhoulde cum [illegible] the lawe [illegible] made perfecte. For [illegible] hath ſhadowed [illegible] certayne figures that whiche now is [illegible] opened to the world. It is [illegible] ceremonies and carnall preceptes [illegible] that they ſhoulde not [illegible] withoute any ſtaye [illegible] might be the more apte to take the doctrine of the goſpel [illegible] that is perfect [illegible] and [illegible] that men might acknowlege [illegible] is geuen vnto vs [illegible] the lawe is [illegible] then if the kyng [illegible] place where his image was paynted, [illegible] vpon his image. [illegible] to be a man [illegible] the ſyght [illegible], or if the ſunne ſhynyng [illegible] the moone and the ſtarres [illegible] that the ſame [illegible] is not [illegible] what it did before, is no more done [illegible] it did ſhadowe is [illegible] open to all mennes eyes, [illegible] to perfourme and [illegible] to paſſe at full. This lyght is promiſed to all men [illegible] that the Iewes haue no cauſe to complaine of me. The grace of the goſpel is ſtil offered to them whether [illegible] the leſſe therfore, [illegible] common to many [illegible]. This is certayne that [illegible] the Phariſees [illegible] in ſo muche that not the leaſt [illegible] not one [illegible] of the whole lawe ſhal periſhe, for there is nothyng wrytten [illegible] for the thyng to whiche [illegible] in ſhadowes, that ye ſhoulde [illegible] true thinges [illegible] perfect thinges that ye ſhould deſpiſe perfecte thynges, [illegible] carnal thinges that ye ſhould [illegible] to be geuen to [illegible] thinges, that ye ſhoulde neglecte [illegible]

Wherfore.

[illegible] The text.

Among the Iewes he is not regarded be counted a great keper of the law, that doth onely or principally those things which he commaunded, but doth also of their own proper ordinance add vnto them, as makers of bandes of poyntes & beltes, or yet their abominable and pestilent traditions to the detriment of the law, that they oftentimes withdraw men from the obseruation of the same. [illegible] but one of these two, either he [illegible] vnto the ceremonies of the law, although he teache the thing to be obserued with the bewrinkle through his sharpness and austerity, doth not perfourme, he shall be counted the least in the kingdome of heaven, in so much that he is left out of the number of the perfect. Yea, he shall be bitterly excluded from the kingdom of the gospel, which doth not teache the moral things not to be breaked, which have nothing from those things which the law doth forbid and doth perfourme that which he teacheth, he is to be called the greatest, and shall be counted great in the kingdom of heaven. And yet they that be the chiefe and the highest in the kingdom of heaven, thinke it enough if they be conuinced of those things which be punished by the law, and yet in the mean season they fauour, and flatter, and pardon them selues in the naughty orders of the iuiuite. Q. Lastly this is the mature of them which be ware of payne be refrayned from all doyng. But they that be moued to things of more perfection be that are, and be that heauenly speeter, [illegible] but not onely to embrace to suffer any wrong, but they will no hurte to no man. And that we may perceiue what difference there is between a Iewe and a true christen man, betwene the [illegible] simple and mere this. I do assure you, if we do perfourme more, neither the law doth require what forsoever the pharisees that be not to do perfourme which note be accomplished, [illegible] we shall be so farre of from being greater in this profession, that we shall not onely be greatest vnto the kingdome of heaven. For this profession doth so farre excell, that they that be the chiefe there, haue not to mature as the least place here.

The text.

Ye haue heard that it was sayde to them of the olde time. Thou shalt not kill, whosoeuer [illegible]

And yet that it may be more euidente how much we abide vnto the law, efficacious, [illegible] and that our commaundements be not repugnant against the precepts of the law, but rather as he doth, we that make the matter manifest by certaine examples. Ye haue heard that a commaundemente was geuen in time past vnto the fathers. Good, that not kill. And if a man do so, once committed and iudged, he shall be punished.

[illegible]

[illegible]

[illegible]

amitie maye be reſtored, and made vp betwene the and thy brother. That done, returne vnto the aultare and do thy ſacrifice. No gift is more acceptable to God than concorde and agrement of men. God ſuſtaineth no dammage if his gift be differred: but [illegible] dammage [illegible] by the breache of concorde. For by [illegible] prolonged & deferred, engendreth hatred, of hatred ryſeth [illegible] and murther. And no ſeruice is acceptable vnto god [illegible] ſeaſoned with charitie. And if thou wilt ſay vnto me: I haue [illegible], let him be [illegible] and make ſure that hath offended [illegible] [illegible] through a [illegible] [illegible] [illegible] ſhall obtaine no thanke or fauour at al before God, except thou beare [illegible] towardes thy brother.

And [illegible]

[illegible] with thyne aduerſarie [illegible] in the waye with hym, leſt at any tyme [illegible] the miniſter, and [illegible] [illegible]

The text.

If the concorde and agrement of men is ſo hyghly eſteemed of God, that he wyll ſuffer hym ſelfe to be defrauded of his gift [illegible], ſo that concorde and agrement maye be reſtored and made vp, how muche more meete and conuenient [illegible] ſhould be to redeme peace and quietneſſe [illegible]. But peraduenture, ſome maye be [illegible] [illegible] he hath [illegible] [illegible] what though I [illegible] right by the lawe?

[illegible]

If thou wilt folowe my counſel in the waye as thou goeſt with thyne aduerſarie, thou ſhalt [illegible] and make an ende of the matter [illegible] equal and indifferent [illegible] the matter with hym, the conditions beyng neuer ſo [illegible] thou ſhalt haue aduauntage and gayne. There ſhalbe [illegible] loſſe of money, but the thyng is [illegible] whiche is moſte precious, that is peace and [illegible] quietnes, and tranquillitie of the mynde is recouered [illegible] haſt bought with al thy worldly goodes, yet thou haddeſt [illegible]. Thou ſhalt [illegible] vpon the [illegible] thou ſhalt haue [illegible] for the fauour of the iudges. Thou ſhouldeſt haue done and ſuffered many thynges [illegible] for the. And where as nothing is more precious than peace, conſider into [illegible] thou ſhouldeſt haue ſpent [illegible] what great gayne and aduauntage thou ſhalt haue, [illegible] of the lawe is [illegible] vncertaine. For he that hath the better matter hath not alwaye the hygher hande, and there is daunger leſt thy aduerſarie hauyng the vpper hande deliuer the to the iudge, and the

[illegible] he ſuffre no dammage.

[illegible] all thy body ſhould be caſt into hell.

[illegible]

[illegible] be it neuer ſo well beloued.

[illegible]

[illegible]

[illegible]

doyng doeth laboure to helpe the nedines of other, he hathe well cutte of his [illegible] hath taken a benefite, and a [illegible]

The texte. ¶ Whoſoeuer putteth awaye his wife [illegible] committeth aduoutrie.

Nowe go to and let vs ſhewe another example. The lawe of Moyſes doeth [illegible] to put her awaye after his owne deſire, ſo that he geue her a bylle of diuorce, [illegible] ſhe maye be maried to another [illegible]

[illegible] hath caſt of his [illegible] that he hath geuen her a [illegible] an aduoutreſſe [illegible]

What the lawe [illegible]

[illegible]

[illegible] ſuffer her [illegible] from her huſbande [illegible]

hath geuen another man the vſe of her bodye. Therfore among Christen [illegible] let there not be grounde [illegible] [illegible] but for one [illegible] conceyued vnto the other yf any thyng, because through the weakenes of the [illegible]

¶ Againe ye haue hearde how it was ſayde to them of olde tyme, Thou ſhalt not forſweare [illegible] ye, and nay nay [illegible] cometh of euill.

The fyfte.

Nowe ye ſhall heare another thyng. Commaundement [illegible] [illegible] [illegible] [illegible] the lawe of ÿ goſpel [illegible] [illegible] [illegible] ſeate of god [illegible] becauſe it is the citie of the great kyng [illegible] [illegible] [illegible] [illegible] becauſe all thynges [illegible] [illegible] no man [illegible] [illegible] among the Iewes [illegible] there is no other [illegible] your bargayne [illegible] lyke to [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Therfore [illegible] [illegible] [illegible] lawe [illegible] but I make [illegible]

[illegible]

withdrawe men farther from that, that the lawe doth punyſhe.

The texte. ¶ Ye haue hearde how that it was ſayde: an eye for an eye, a tooth for a tooth. But I ſaye vnto you [illegible]

We haue heard what the lawe hath graunted vnto our forefathers in reuengyng of wrong doinges [illegible] that there [illegible] to reuengyng. [illegible] that the [illegible] myght be recompenſed with the [illegible] after the [illegible] and [illegible] and he that [illegible] eye [illegible] and he that [illegible] tooth [illegible] a tooth. For if the [illegible] of hym that was [illegible] to haue [illegible] a [illegible] lawe was that [illegible] But I do not [illegible] [illegible] [illegible] [illegible] and [illegible] good [illegible] and [illegible] before [illegible] If any man doeth [illegible] rather than [illegible] pleaſe other [illegible] and [illegible] the [illegible] and [illegible] that nothing of it [illegible] returne vnto the

[illegible]

[illegible]

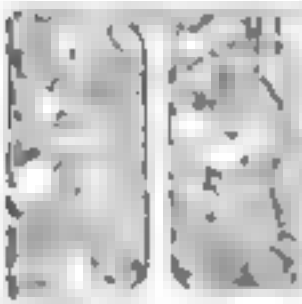
[illegible]

wherefore I mouth that ye should be perfect and reuerable to our heauenly father with wonderful loyalty of goodnes, who being omnipotent, yet of his goodnes doth good to all men, hating for the sake of no man. He is mild and gentyll towardes all men, and yet he is able ye be myl, out of hande to punishe all men.

¶ The vi Chapter.

Be merye.

¶ Rather he bydde that ye doo not geue vnto the eyes of men to ye intent that ye should be [illegible] ye high bedde bothe, that ye [illegible]



Christ bedeyeth here vnto vs in what thynges we ought to prouide to excell the rightwoysnes of the Scribes and the pharisees of whome he was bydden. [illegible] ¶ Then vnto vs he bydde to be ware of the leuen of the Scribes and the pharisees. ¶ Rather he bydde not to do our almes before men, that they may see it, for so doyng we should lose our reward. ¶ Rather he bydde not that the good bedes of the pharisees, that they do it to be seen of men. ¶ It is an euyll thyng to reuyle the poore. ¶ It is a godly thyng to take the good by price, praise, fame, or a dishonest thyng. ¶ And ye pharisees vnto vs, the teachyng, fayth, and loyng of christ, [illegible] an opinion of high holynes, [illegible] God, bydde not ye outward face, but the inward harte. ¶ Rather do no thyng to be seen of men, because they harte is [illegible] ¶ Rather hunt for barne praise of ye people, [illegible] God, and so with thy harte [illegible] of that thyng he onlye ought to be desyrous. ¶ Ye pharisees, [illegible] in secret, [illegible] harte [illegible] ¶ Wherefore I bydde ye be wyse, that ye be harte and circumspect, that whom ye go about [illegible] not rather to do it openly, [illegible] ye ought [illegible] to do [illegible] whether [illegible] ye not, for God beholdeth [illegible] ¶ Rather ye go about to get the praise of man for your good bedes, ye lose ye harte of your heauenly father. [illegible] God, [illegible] ye must not [illegible] your [illegible] ye [illegible] of men. Like as players in the stage be [illegible] ye, [illegible] but to please the lorde and the [illegible] people. ¶ Rather ye [illegible] the bell [illegible] to the [illegible] ye [illegible] ye must please men [illegible] that ye [illegible] and fall to them. ¶ [illegible] God [illegible] of [illegible] ¶ [illegible] ye [illegible] God [illegible] ¶ [illegible] God [illegible] ¶ [illegible] ye [illegible] vnto vs, [illegible] vnto vs, [illegible] vnto vs [illegible] ¶ [illegible]

¶ Christ

Therfore whosoeuer thou art that wilt folow the lawe of the gospell, when thou geuest almose through thy [illegible] to releue the nedines of the poore, do not as hypocrites be woont to do, [illegible] hypocrites counterfeited and disguysed, whiche whan they appeare liberal and [illegible], in dede they be both couetous and cruel. For the [illegible] nothyng. but beyng [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] heauen and earth, [illegible]

not

not defiled with any affection of worldlie vanitie. When thou arte ſecrete in thy chambre, when thou ſpeakeſt vnto God with the perfect [illegible] of mind as though no man did beholde thee: he that prayeth in a multitude of menne [illegible] preſident [illegible] more vehemently than if he were alone, he [illegible] [illegible]. [illegible] the [illegible] and the ſecrete, or the ſecrete chamber doubteles, is not in the buyldynges, but in the affeccions and deſyres of the harte.

The texte. But when ye praie, bable not much as the heathen do: for they thinke that they [illegible] [illegible] [illegible] of [illegible].

This alſo muſt be conſidered in praier, that the affection and the harte be- [illegible] not the noyſe of the voyce. And it ſkilleth not how long [illegible] the praier be, but [illegible] the affection and [illegible] [illegible] of the heathen men be farre from you, which [illegible] long, [illegible] [illegible] learned and preſcribed to them. [illegible] nothing except they [illegible] one thyng often tymes [illegible] [illegible] [illegible] they [illegible] [illegible] [illegible] and [illegible]. [illegible] and we ought to [illegible] of [illegible] rather than [illegible] with [illegible] and pure [illegible] of the [illegible] all the [illegible] [illegible] and prouoke. [illegible] to be taught with long [illegible] to be prouoked [illegible] [illegible] not [illegible] he [illegible] vpon.

The texte. [illegible]

[illegible] to the heathen men bothe in lyfe and alſo in maner of [illegible] [illegible] in the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible] [illegible] his other [illegible], [illegible] [illegible] the [illegible] his [illegible], as he is [illegible] [illegible] we ought to regarde aboue all [illegible] to whom [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to the perfection of the goſpel.

But

the father

the gospel

and affection bayre bnto the same. Yeth it teacheth you to depend holely vpõ none other but the heauenly father. to whom ye owe that ye be made to hold ye owe that ye be redeemed (consider) to whome ye owe what euer vertues ye haue. He is called father that ye may understande he is full of mercie and bountefulnesse. He is called to dwelle in heauen, that ye should lift vp your harte thether, despising rather goodes. Yea bidde you to pray that no man should bindeare any thing proper but. he onely fearing that wherfore we haue commonly bnto all men of his children. And moreouer bewaile there is an infinite sorte of heresies and lewdnesses. He wishe onely he giue that no man in the earth aledge bnto vnto the place of any thing whereof ariseth in to mens and thoughtes of men. He wishe that he should reigne that he should be obeyed and not you. For the vertues he has hathe he to make bnto you. Yea he doth teache ye that vertues bnto men. In the. And it is not enough to pray. And aboue all thy vertues but ye must bayre inferiore and go forwarde in goodnesse and to forgiue ye also of hym that thou dest. Breade vs hi he has vnto that it should be bayre asked. Because he doth daily geue it. and he forbidd it to be asked of him. to put you in remembrance that all good thinges come from heuen. Moreouer that ye should be the more ready to lay from the charitie of his bountefulnesse. Lastly, he doth in the end of that teche ye to aduise, he better neuer readeth to pe in warre to the gospe to pluche thereby vnto his enemy.

The vrite. Wherefore if ye forgeue men their offences your heauenly father will forgeue you. But if ye forgeue not men their offences, neyther shall your father forgeue you your offences.

Wherefore before ye depart bnto your father with this prayer, reconcile with your fellowes whether ye haue ought against them. Yea ye shall be sure to be heard of your father, if ye do the thinges as ye haue lerned. Yet ye shall not be reconciled with your fellowes, but ye haue ariseth ye vnto your fellowes. Then ye be a father that ye forgue him for wrathes you. As your father forgeth you for wrathes he is ye will not knowe he will forgue vnto he doth not agree he has bitter. If ye forgeue them that offende you, your father will forgeue you. If ye trespasse against him, but ye will be hatede and for against other menne, your father will not forgeue you your offences. Wilte thou not forgeue by for to lerne or bidde of the behalfe at our time or at other time hath offended against and consented thou of good to grauness of the trespasse. Wilte thou rite hatede by no meanes to recompense hath forgiuing against his offence made to thee.

The vrite. If ye put when ye fast, be not lery as hypocrites. For they disfigure their faces, that they appear vnto men to fast. Verily I say vnto you, they haue their wage. But thou when thou fastest, anoint thy head and washe thy face, that thou appear not vnto men to fast but vnto thy father which is in secret, and thy father which seeth in secret shall reward thee openly.

Moreouer ye perceiue what difference ought to be betwene your almesse and the almesse of hypocrites, and betwene your prayers and their prayers. Moreouer harken what difference ought to be betwene your fastes and theirs. If ye will haue them acceptable to the father and profitable to your selues. Yea not the forbearing of the meate but commendeth fasting vnto god, but the pure and cleane affection of the minde, priuately desiring to please god only.

Wherefore

[illegible]

[illegible]

Exemple.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

upon the bell ringers, rather only or chiefly

[illegible]

[illegible]

[illegible]

S.i. poyte

The paraphrase of Erasmus upon

[illegible]

The texte

[illegible]

[illegible]

[illegible]

[illegible]

The texte.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

ye ſeke for them. The other ſmaller thynges whiche pertayne vnto the neceſſitie of this lyfe the good & gracious father wyl caſte vnto you as an augmentacion, and that of his owne accorde without any carefulnes on your behalfe, that for both cauſes ye ſhoulde render thankes vnto his bountifulnes, bothe becauſe he hath geuen you thoſe hygh and chefe thynges, you endeuoryng vnto the ſame, and alſo becauſe he hath caſt vnto you theſe thynges, without any carefulnes on your behalfe. He wyll not haue you greued with cares, whiche make you more troubled but not the better. And this buſines that ye haue taken in hande is ſo great and wonderfull, that it requireth the whole man to be vtterly voyde from al cares. Wherfore as men that lyueth from daye to daye, beyng contented with the thynges that are at hande, be not greued nor vexed with carefulnes of thynges to cume, lyke as the common ſorte of men dothe. Not beyng therwith content, but deuyſyng what they can to prouide for the preſent neceſſitie, and troublyng themſelues with feare of thynges to cum. While ye forme this daye offereth vnto you, receyue it with thankes geuyng. Let the morow care for it ſelfe, whatſoeuer it be, and if it ſhal bryng any good, ye ſhal not hang in hope of it beyng abſent, [illegible] parte in your trouble with feare of yl to cum. This day hath his owne [illegible] whiche ye nede not to double with feare. For it is inough to ſuffer them when they cum, ſo that it is not nedeful for feare to make them preſente before they cumme. Therfore bothe auoyde and baniſhe theſe thynges in maner as before, [illegible] your faith [illegible]. Committe you vnto god [illegible] whatſoeuer ſhall chaunce, and ſette youre care wholy vpon the heauenly kyngdome.

Be ye not carefull for to morowe

The .vii. Chapter.

The texte.

Iudge not that ye be not iudged. For as ye iudge ſo ſhall ye be iudged. And with what meaſure ye mete, with the ſame ſhal other men meaſure to you.

There is an other thyng alſo wherin I woulde ye ſhoulde be farre from the maners of the Scribes and Phariſies. For they pardon themſelues in great and greuouſe crimes, but agaynſt their brother beyng an offender they be moſte vnmercyfull iudges, yea falſe reprouyng thynges that be wel, ſiniſtrally expoundyng thynges that be doutful, makyng very muche of thynges that be light and ſmall. Finally if they ſee a manne fall into any greuouſe cryme, they endeuoure more to deſtroye hym, than to heale and ſaue hym. And yet herof they ſeke for a name of ryghteouſnes, becauſe they be very ſeuere and ſore agaynſt other mennes faultes, wheras they do it neither for the loue of their neyghboures, whome they deſyre rather to be deſtroyed than corrected, and to be ſlaundered openly rather than amended, neither for the hatred of vice, wheras they maintaine and pardon their owne vices farre greater than the others. Ye contrariwiſe that ye haue [illegible] fauour of the euangelicall charitie, whiche [illegible] doth forgeue, whiche [illegible] without cauſe, whiche dothe expounde euery doubtful thyng to the beſt, whiche doth gently

Iudge not that ye be not iudged

[illegible]

¶ [illegible]

The texte.

[illegible]

[illegible] bout to monishe others.

¶ [illegible]

[illegible]

The paraphrase of Erasmus upon

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The texte.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

these true and ineſtimable riches of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] both [illegible] both prouoke and moue [illegible]

[illegible] [illegible]

¶ [illegible] men ſhould do to you, do ye the [illegible] [illegible]. This is the [illegible] [illegible] [illegible]

And as [illegible] to teache others. [illegible] the prophetes. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] euery man hath a [illegible] [illegible] in him ſelf, by the [illegible]

G.iii. [illegible]

The paraphrase of Erasmus upon

[illegible]

The text [illegible]

[illegible]

[illegible] that be spiritual

[illegible] but inwardly they [illegible] gather grapes of [illegible]

Therefore by these [illegible]

[illegible] as they be partakers of [illegible] holy

[illegible]

[illegible]

[illegible]

The texte. [illegible] ſhall entre into the kyngdome of hea‑ [illegible]

[illegible]

name‑

name. We haue declared vs to be thyne by ſo many argumentes and tokens: & do we doubte thou not knowe vs? Than ſhal they heare this anſwere of me. Certes I neuer knewe you, no not than when ye dyd theſe thynges. I hearde you [illegible] but I neuer perceyued in you the harte of [illegible]. I hearde many ſpekyng of my name, but I neuer [illegible]. I hearde of miracles which were done in my name, but I heard not of theſe [illegible] by the whiche the true diſciple of [illegible] is knowen. Wherfore [illegible] that [illegible] ye [illegible] people not [illegible] but vnder the colour of my profeſſion [illegible] the deuil, departe ye awaye from me and go vnto him whoſe [illegible] ye haue ſerued, and whoſe will ye dyd obey. For what tyme [illegible] they haue [illegible] theyr owne righteouſnes, they ſhal not be partakers of my kyngdome.

[illegible]

¶ Whoſoeuer therfore heareth theſe ſayinges of mine, and doeth the ſame, I wyll lyken hym vnto a wyſe man [illegible] [illegible] and the floudes came, and [illegible] and it fel not [illegible] [illegible] and it fel, and [illegible] was great.

The texte.

But lyke as the fruite of the tree can haue no good taſte, vnleſſe the roote haue good iuyce: ſo the buyldyng, be it neuer ſo gorgeous, [illegible] that not be [illegible], vnleſſe it be ſtayed vpon a ſtrong ſure foundacion. He that hath my grace, that is to ſay a ſincere affection [illegible] nothyng els but the glorie of God, he is a tree of a good roote. And he that ſtayeth not vpon the baſe thynges of this worlde, but vpon the true good thynges of the mynde, and doeth continue conſtantly in the ſame, he [illegible] buyldeth the buyldyng that neuer ſhal fal. Whoſoeuer therfore heareth my wordes, & not heareth onely, but repeteth them agayne in his harte, to the entent he maye expreſſe in his deedes that, that he hath learned: I ſaye that he is lyke a man both wyſe and politike, who to the entent he maye buylde a ſtable and ſure buyldyng, firſt of al he [illegible] and ſeketh for a [illegible] and a [illegible], where vpon he maye ſette his buyldyng to endure agaynſt al the perils of weather. [illegible] the buyldyng ſtandeth ſafe, but the [illegible] the [illegible] of the buyldyng. The rayne cometh downe abundauntly [illegible] beatyng vpon it: the [illegible] with force, al to ſhake it with greate violence. Neuertheles the beatyng of the [illegible] be [illegible] and beyng [illegible] beaten and [illegible] it ſtandeth ſtil and moueth not [illegible] becauſe it ſtandeth vpon a ſure foundacion. The buylder [illegible] al theſe thynges, and therfore he ſette it vpon a ſounde rocke, through whoſe ayde it nedeth nothyng to feare all theſe [illegible]. Agayne, who ſo euer heareth my wordes, and heareth them onely, and doth not repete them in his harte, nor expreſſe them in his dedes, is lyke vnto the vnwyſe buylder, who not [illegible] the [illegible] and [illegible], ſetteth his buyldyng vpon the ſande, whiche is a foundacion euer redy to fallyng, and neuer ſtable. Afterwardes [illegible]

[illegible]

Rayne

because of rayne, the violence of ryuers runneth vpon it, the ſtormes of wyndes [illegible] agaynſt it, and the houſe is ſhaken and plucked vp from the foundacion, and falleth doune with a great craſhe. [illegible] the buyldyng [illegible] but if it be vpon an vnprofitable [illegible] principal chief [illegible] temple [illegible] of hym that [illegible] affection [illegible] agaynſt all [illegible] and [illegible] of the [illegible] agaynſt [illegible] and agaynſt [illegible] of all euils, ſhall eſcape the trouble.

The texte ¶ And it came to paſſe that whē Jeſus had ended theſe ſayinges, the people were aſtonyed at hys doctrine. For he taught them as one hauyng power, and not as the Scribes.

When Jeſus had ended theſe ſayinges, the multitude [illegible] muche at [illegible] of doctrine. For they heard no [illegible] of the Scribes or Phariſees [illegible] the people [illegible] to bryng furth [illegible] the body [illegible] of tythes. [illegible] of Jeſus [illegible] but [illegible] he declared hymſelfe to be [illegible] not onely the interpreter [illegible] the miniſter, but the author [illegible] and a certayne naturall [illegible] to learne [illegible] in their Scribes and Phariſees.

He taught as hauyng power

And not as the Scribes.

¶ The viii Chapter.

The texte ¶ And when he was come doune from the mountayne, much people folowed hym. And be[illegible] the prieſt, and offer the gyft, that Moyſes commaunded [illegible]

n

Therfore

Therfore when Jeſus had ſpoken theſe weyghtie and hard [illegible] to euery man, but ſtraunge to the [illegible] and ſo [illegible] as to [illegible] them [illegible] of the goſpel, he hath [illegible] to the hearers and [illegible] of the common [illegible] [illegible] to all are to the [illegible] of heauen [illegible] And in healyng of them he [illegible] doctrine [illegible] of the multitude.

¶ When [illegible] other. And [illegible] from the [illegible] And [illegible] [illegible] the hill and came into the [illegible] [illegible] myght [illegible] of the miracle that he [illegible] When a great numbre beyng gathered together, beholde, there came [illegible] a certayne man geuyng occaſion of a miracle and teachyng them [illegible] be a figure [illegible] the [illegible] of the [illegible] a [illegible] man [illegible] [illegible] that [illegible] [illegible] to the [illegible] [illegible] the [illegible] [illegible] to the [illegible] [illegible] in the [illegible] [illegible] to [illegible] the [illegible]

¶ [illegible] man [illegible] of the [illegible] and [illegible] the [illegible] [illegible] to [illegible] of all [illegible] of [illegible] the [illegible] of Jeſus [illegible] and [illegible] of [illegible] [illegible] [illegible] the [illegible] [illegible] Jeſus [illegible] he [illegible] [illegible] a [illegible] of [illegible] haue [illegible] in this [illegible] he [illegible] the [illegible] and [illegible] haue [illegible] in [illegible] But Jeſus playing the parte of a good phyſicion [illegible] [illegible] that [illegible] [illegible] [illegible] he [illegible] not but that he [illegible] Jeſus [illegible] of the [illegible] and touched [illegible] And [illegible] he [illegible] [illegible] and the greatnes of his power [illegible] [illegible] I wyll [illegible] the [illegible] was [illegible] and the [illegible] the people [illegible] of the [illegible]

[illegible] is to [illegible] the miracle myght the better be beleued [illegible]

[illegible]

[illegible]

alſo the preſtes had no occaſion of repyne to reprove or miſconſtrue that he [illegible] upon him auctoritie to iudge of the leper, and to plucke unto [illegible] whiche was due to them [illegible] of ſuche as were clenſed of lepre [illegible] unto hym. Therfore [illegible] no maner that thou are [illegible]. For it is not thy parte to iudge of thy ſelfe, and I take not [illegible] of the preſtes.

[illegible] the preſt and the worde [illegible] unto hym, and of the [illegible] therfore [illegible] to be leprous [illegible] were commaunded to be offered of them, [illegible] of the leper [illegible] and they [illegible] among the multitude [illegible] For [illegible] I [illegible] hym that [illegible] whereby they myght be healed of the diſeaſes of the mynde.

The texte. When Jeſus was entred into Capernaum, there came unto hym a Capitayne [illegible] and as thou haſt beleved, ſo be it unto thee. And his ſervaunt was healed in the ſame houre.

Therfore after that he had taught the Jewes by theſe ſaying and dede, that the [illegible] was geven to the [illegible] of faith: he ſheweth [illegible] in the capitayne of an hundred men, that the [illegible] health [illegible] from the Jewes [illegible] For when he was entred into Capernaum [illegible] from the people of every nacion [illegible] and [illegible] there came unto hym a certayne capitayne [illegible] of men the Jewes abhorred for two cauſes [illegible] and a ſtraunger from Moſes lawe [illegible] that kynde of life [illegible]. But the good Jeſus [illegible] The capitayne [illegible] ſaying: Lorde, I have a ſervaunt at home [illegible] lyeth upon his bed, taken with the palſye [illegible]

onely

onely vnprofitable vnto me, but alſo [illegible] payn beyng now at deathes dore. And this kynde of [illegible]

Jeſus [illegible] the faith of the man [illegible] that with a [illegible] was hable to make his [illegible] he might declare vnto all men the faith and [illegible] great [illegible] of harte [illegible]

At this worde quod the Capitayne: Lorde, I am [illegible] came to be [illegible] of the Jewes [illegible] that thou ſhouldeſt entre into my houſe and be [illegible] with my company. There is no nede of thy bodily [illegible] worde [illegible] be healed. [illegible]

[illegible]

When Jeſus had ſpoken theſe thynges vnto the Jewes, to the intente they [illegible] of the incredulitie vnto his [illegible] through the miracle, he ſayd vnto the captayne ſaieth: Go thy waye, and as thou haſt beleued, ſo be it doen to the. [illegible] beleuyng that he is not greatly mouyng to the [illegible] neyther to the other miracles, but to fayth onely whiche he requyred, and ſo was lacke of, amonge moſt parte of the Jewes. And as he ſayd, ſo euery thyng folowed.

For it was ſeen that the ſelfe ſame tyme the Captaynes ſeruaunte was ſodenlye deliuered from his diſeaſe, that no manne ſhoulde ſuſpecte that it was [illegible] or by the helpe of phyſicians. For as no man is ſo [illegible] delyuered from the lepry after the courſe of nature, ſo the palſey leaueth no man ſodenly.

The texte. ¶ And when Jeſus was come into Peters houſe, he ſawe his wyues mother lying in [illegible] and ſhe aroſe, and [illegible]. When the euen was come, [illegible] many that were [illegible] that was [illegible] the prophete, whiche ſayeth: he toke on him our infirmities, and bare our ſickneſſes.

[illegible] When he had ſhewed forth theſe and certayne other miracles, he [illegible] from the multitude, and went into a houſe that [illegible] Simon Peter and Andrew his brother. There ſoiourned [illegible] James and John. There he founde that Peters mother in lawe was [illegible] great feuer, that ſhe kepte her bed, and he beyng deſired to heale her, [illegible] he toke her by the hande and lifte her vp, and forthwith her [illegible] reſtored [illegible] as ſhe [illegible] and ſerued them of meate, ſo that [illegible] ſhe [illegible] from [illegible] of the feuer. There no parte of the feuer remayned, whiche as they [illegible] be healed by the arte of phyſicians, be troubled long tyme [illegible] with febleneſſe and weakeneſſe. Now whan the fame of [illegible] ſpreade farther and farther, [illegible] that after [illegible] he went [illegible] And he [illegible] a great a nombre that were [illegible] and alſo demoniakes whiche were [illegible] and puttyng awaye the diſeaſe, healed [illegible] he did [illegible] his name. There was none ſo [illegible] whiche [illegible]. There was none ſo [illegible] incurable whiche faith [illegible].

¶ [illegible] beyng [illegible] the ſelfe ſame [illegible] diſeaſes of the bodye, whiche he went about to [illegible] whiche be the moſt fierce diſeaſes of the mynde. [illegible] he came into the worlde, and thus was it, that [illegible] were paſt, he take our infirmities [illegible] and he dyd beare our diſeaſes.

The texte. ¶ When Jeſus ſawe much people about him, he commaunded them to go [illegible] but the ſonne of man hath not whereto [illegible] head.

[illegible]

[illegible]

[illegible]

[illegible] wilt lyue in dede.

The texte. And whan he entred into a ſhippe, his diſcip[illegible] a great tempeſt in the ſea [illegible] ſhippe, and his diſciples came [illegible]

[illegible]

The texte. [illegible] vnto the other ſide of the water [illegible]

[illegible]

Whereof when Jesus had passed over the water, he came into the country of the Gadarenes, and there was met him a man possessed with a devil, which had long time worn no apparell, neither abode in any house, but in the sepulchres. Which dwelt there, and no man durst bind him, no not with chains. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always night and day he was in the mountains, and in the sepulchres, crying, and cutting himselfe with stones. When he saw Jesus afar off, he came and worshipped him. And cryed with a loud voice, saying, What have I to do with thee, Jesus thou sonne of God most high? I adjure thee by God, that thou torment me not. For he commanded the unclean spirit to come out of the man. For many times it had caught him: and he was kept bound with chains and fetters, and brake the bands asunder, and was driven of the devil into the desarts. And Jesus asked him, What is thy name? He answered, Legion: because many devils were entered into him. And they besought him that he would not command them to go into the deep. And there was an herd of swine feeding on the mountaine: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steepe place into the sea, (they were about two thousand) and were choked in the sea. When they that fed them saw what was done, they fled, and went their way into the city, and told everything, and what was done to the possessed of the devils, and also of the swine. Then all the people of the country of the Gadarenes round about, desired Jesus that he would depart from their coasts: for they were taken with great feare. And he entered into a ship, and passed over, and came into his owne city. And behold, they brought unto him a man sick of the palsie, lying on a bed: and when Jesus saw their faith, he said unto the sick of the palsie, Sonne, be of good comfort, thy sinnes be forgiven thee. And behold, some of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? Whether is easier to say, Thy sinnes be forgiven thee, or to say, Arise and walke? But that ye may know that the Sonne of man hath power on earth to forgive sinnes, (then saith he to the sick of the palsie) Arise, take up thy bed, and go into thy house. And he arose, and departed to his house. But when the people saw it, they marvelled, and glorified God, which had given such power unto men. And as Jesus passed forth from thence, he sawe a man named Matthew, sitting at the receit of custome: and he said unto him, Follow me. And he arose, and followed him. And it came to passe, as Jesus sat at meat in his house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eat your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not the Physitian, but they that are sick. But go ye and learne what this meaneth, I will have mercy, and not sacrifice: for I came not to call the righteous, but sinners to repentance. Then came the disciples of Jhon unto him, saying, Why do we and the Pharisees fast often, but thy disciples fast not? And Jesus said unto them, Can the children of the marriage mourne, while the bridegroome is with them? But the dayes will come, when the bridegroome shall be taken from them, and then shall they fast. No man putteth a peece of new cloth to an olde garment: for that which is put to it, taketh from the garment, and the rent is made worse. Neither do men put new wine into olde bottles: else the bottles breake, and the wine is spilled, and the bottles marre: but they put new wine into new bottles, and both are preserved. While he spake these things unto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is even now departed: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and his disciples. And behold, a woman which was diseased with an issue of bloud twelve yeares, came behind him, and touched the hem of his garment. For she said within herselfe, If I may but touch his garment, I shall be whole. But Jesus turned him, and when he sawe her, he said, Daughter, be comfortable: thy faith hath made thee whole. And the woman was whole from that houre. And when Jesus came into the ruler's house, and sawe the minstrels and the people make a noise, he said unto them, Give place: for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hand, and the maide arose. And the fame hereof went forth into all that land round about. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Sonne of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus said unto them, Believe ye that I can do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According unto your faith be it unto you. And their eyes were opened. And Jesus straitly charged them, saying, See that no man know it. But they departed, and spake of him throughout all that land. As they went forth, behold, they brought unto him a man dumbe, possessed with a devil. And when the devil was cast out, the dumbe man spake: and the people marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospell of the kingdome, and healing every sickness and every infirmitie among the people. But when he sawe the people, he had compassion on them, because they were wearie, and scattered, as sheepe without a shepherd. Then said he unto his disciples, The harvest is plentiful, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest.

Cap. x. Then

They went vnto Iesus and desired him to depart from their coastes, who if they had thought that he would haue beene so honourable, that he would haue vouchsafed to come vnto the coastes of their country, to do the same thing in their barres which he did in the two Ierusalemes. For the hogges because what was there vse for the which the deuilles desired to go into the flock of men, Christ suffered Iesus taught them nothing, or reuoked to put them vnto the not with standing he shewed by this example that there is no place, no person of the world so lost that we should despaire of health if we chance to come to Christ. For it is certaine that he was desired of the people of the country and to whom the deuils of the sonne that hath come vnto vnthought, was lauished to be a sure of his death, therefore he suffered to other wicked deedes not to be [illegible] that he [illegible] of man in the [illegible] he [illegible] touch [illegible] he will [illegible] vnto them Christ is no departed be [illegible] vnto the [illegible] to him.

The 18 Chapter

5 [illegible] came into his owne cyte. And beholdē they brought to him a man sicke of the palsey [illegible] abed. And when Iesus [illegible]

[illegible] therefore not marueile to see that that is below [illegible] doubtes no to call [illegible] correct [illegible] and [illegible] he was [illegible] house at home. And when he was entered to the house many gathered about him, so that [illegible] and the doctours sitting by [illegible] he taught them. And when there came about him so great a number of men, that the house was now full, no there was not place to receiue so great a number, certaine there were [illegible] vnto him a certaine man grieued and vexed with so heinous a palsey that he was called of some a bed ridd all which there was rather a sketche of a man than a man. And when they knewe that Iesus was within and that they could not enter for the multitude they climed vp vpon the house top and vncouering the tiles of the house at bottom by ropes they cast a hole the bed wherein the sicke man lay vnto the effect of Iesus. Iesus not offended to greeue with the impotence of vncleanness but rather moued to the kindnesse of their faith and a certaine faith of the sicke man ought to be no less, whose sicke commaunded that he should be set downe of his willingly suffered it. Turning vnto the man bedred, to chastent that

b [illegible] came into his owne cyte. And beholdē they brought to him a man sicke of the palsey [illegible] abed. And when Iesus [illegible]

[illegible]

[illegible]

[illegible]

[illegible] For like as the ſunne darkeneth the candle [illegible] of them [illegible] other [illegible] manifeſt and notable [illegible]

[illegible] when Jeſus heard that, he ſayd [illegible] but they that are ſicke. Go ye rather [illegible]

[illegible] houſe [illegible] and [illegible]

[illegible] the company of [illegible]

[illegible] that [illegible]

[illegible] vpon him to [illegible] that the [illegible] of the [illegible] company [illegible] from the [illegible] but to the [illegible]

[illegible]

[illegible] Scribes to be just and were not.

[illegible] men put new [illegible]

new wine into new bottles [illegible]

[illegible] ciples,

And Jeſus ſayed vnto them, Can [illegible]

[illegible]

[illegible] olde bottels.

The texte. [illegible]

[illegible] laye the [illegible]
[illegible] ciples a[illegible]

[illegible]
christ, thy faith b[illegible]
And when Jesus came into the [illegible]
king a noyse, he sayed unto the [illegible]
ber laughed him a[illegible]

[illegible]

[illegible] Jeſus charged them, ſaying: ſee that no [illegible] ſpred abrode his name in all ŷ lande.

[illegible] when Jeſus left the houſe of the warden of the Synagoge [illegible] two blinde men folowed hym [illegible]

[illegible]

[illegible] that the Phariſees ſay [illegible]

[illegible] there was an other miſerable manne offered [illegible]

[illegible] the numbres of the people that had been [illegible]

[illegible]

The paraphrase of Erasmus upon

[illegible]

[illegible]

[illegible]

[illegible] of men must not be neglected bring knitted with the power of the holy ghost. What is [illegible] but to deliver [illegible] to do the harvest of God into his hand. [illegible] for [illegible] and [illegible]. [illegible] to you to be with you [illegible] that we should be the true people of God our Father and that we should be to be [illegible] to [illegible] of other that which they have received of us.

The x Chapter

[illegible] The text

[illegible] Andrew, Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alphaeus and Lebbeus, whose surname was [illegible] Judas Iscariot, which also betrayed him.

[illegible] Christ [illegible] to the [illegible] of the [illegible] to the [illegible] to preach the gospel [illegible] The text

[illegible] Jesus sent [illegible] saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter not but go rather The text

to the [illegible] of the [illegible] [illegible] and preache [illegible] the kyngdome of heauen [illegible]

[illegible]

[illegible]

towardes your [illegible]

[illegible]

[illegible] eares to the hearing to heare what he commaunded them and had [illegible] in their countrey [illegible] [illegible] [illegible] [illegible] that were [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that they must be [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Thus men ſhal eſteme you great in dede, if they ſhall ſe [illegible] and yet not to be [illegible] [illegible] [illegible] [illegible] [illegible] I wil haue you lighte and [illegible] with no burdeine to be encombred [illegible] that ye maye [illegible] the office committed vnto you [illegible] ſet not your care vpon worldly thinges, [illegible] to your preaching, whiche teacheth no [illegible] [illegible] when you take your iourney, burden not your purſes [illegible] carry not ſo much as a bagge about with you to put vi-

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

kyngdom

kyngdom of god is at hande to the great commoditie of them that receyue it [illegible] to the [illegible] of them that [illegible]. [illegible] them [illegible] the [illegible] the [illegible] of the gospel. [illegible] to that [illegible] wherin none [illegible] [illegible] of [illegible] and [illegible] not to be [illegible]. [illegible] that the [illegible] of Sodome and Gomorre [illegible] more [illegible] than [illegible]. [illegible] more [illegible] to [illegible] them to [illegible] and [illegible] benefites, the more [illegible] that they [illegible].

¶ [illegible] I sende you forth as shepe emonge wolues [illegible] [illegible]

Take ye the punishement of them to god [illegible] make [illegible] agaynst [illegible] and to endeuour to [illegible] good men, that whan ye be prouoked of [illegible] ye recompence not iniurie. [illegible] be [illegible] with [illegible] wherewith ye [illegible] good true men. Agaynst the [illegible] of men, I wyl haue you here [illegible] without weapon, and to haue [illegible] none other defence but with sufferaunce. [illegible] I [illegible] be [illegible] and to be feared, but it is not expedient for the gospell. [illegible] the [illegible] and [illegible]. I knowe that [illegible] the [illegible] of [illegible] [illegible] in the middest of [illegible] prouoked by their [illegible] the wolues [illegible] it is no great matter to [illegible] the power of the serpente, and the [illegible] of the doue [illegible] the [illegible] of the serpente [illegible] the gospel [illegible] all [illegible] good.

[illegible] of men [illegible] wolues [illegible] ye must [illegible]

warely

[illegible] and now prepare your mynde agaynſt all kyndes of euil, that no thyng [illegible] you when it ſhal happen. For the tyme ſhal come that they [illegible] deliuer you unto theyr counſels & conuocacions, and [illegible] ſcourge you like ungracious men and [illegible] of publique [illegible] before [illegible] and kynges [illegible] but [illegible] of them [illegible] all [illegible] be [illegible] and open to all men, that ther [illegible] which beyng moued and prouoked [illegible] be [illegible] doctrine [illegible] ſaluacion offered unto them. [illegible] to ſpeake [illegible] to [illegible] ſhall [illegible] of [illegible] and [illegible] the hygheſt [illegible] longed [illegible] for the [illegible] that ye [illegible] of [illegible].

[illegible] be called [illegible] of contumacie and [illegible] not [illegible] one [illegible] be once [illegible] place [illegible] apoſtles [illegible] upon the helpe of god [illegible] it is not [illegible] whiche be not authours but inſtrumentes. [illegible] but the ſpirite of your father [illegible] helpe [illegible] wil [illegible] that the [illegible] to [illegible] to death [illegible] that the [illegible] of death [illegible] the father and [illegible] to death [illegible] of [illegible] ſhal be hated of all [illegible] name. For this [illegible] and other [illegible] not [illegible] doctrine contrarie to [illegible] ſhal be a greater [illegible] to [illegible] the [illegible] agaynſt [illegible] not [illegible] the malice of man [illegible] the buſines committed unto you [illegible] courage. For whoſo [illegible] ſhalbe ſaued. [illegible] not [illegible] of the buſines of the goſpel.

[illegible]

[illegible] to be as his maiſter, and the ſeruaunt to be as his maiſter. If they haue called the good man of the houſe [illegible] that ſpeake ye in light: and what ye heare in the eare, that preache ye on the houſe toppes.

There is no peryll vnto a ſtomacke meete and worthie for the goſpell (ſaith he) but like as ye ought not to prouoke the crueltie of all men, nor to ſtirre vp perſecucion, nor reſiſt it with myght and power (ſo muche as the preachyng of the goſpell is but newe and yong) I graunt you libertie to auoyde daunger and peryll by flying and turnyng aſyde, not [illegible] but [illegible] by this occaſion the fame of the goſpell maye be ſpred the further abrode. Therfore if they perſecute you in one citie, [illegible] to another, ſo that in no wiſe [illegible] of perſecucion ye ceaſe from your labour in the goſpell. This only is to be done now, that the fame of the goſpell maye be ſpred throughout [illegible]. And in this the perſecutors ſhall do you good, becauſe they ſuffer not that you tarie long in one place. There is no daunger though ye [illegible] of [illegible] perſecucion with flight. For the tyme is ſhort and haſte muſt be made, for the kyngdome of God is at hande. This I aſſure you, before that ye haue gone ouer all the cities of Iewrie, the ſonne of man ſhall ſhewe hymſelf and wyll helpe you beyng in daunger. [illegible] in hym how great aduerſities the preachers of the goſpell muſt ſuffre. The which ought to cauſe vnto you the more [illegible] that I haue [illegible] of [illegible]. The ſcholer is not better than his maiſter, nor the ſeruaunt better than his lorde. [illegible] if he be equall with his maiſter, [illegible] the ſeruaunt if he be equall with his lorde. If they haue [illegible] the father of the houſe [illegible] and named the ſonne of God by the name of an [illegible] what meruaile is it, if they be bolde vpon the [illegible] of the houſe? I knowe that infamy [illegible] a great ill, and [illegible] than death, but [illegible] of wicked men for the goſpell [illegible]. They [illegible] but this [illegible] and ſhame afterwarde [illegible] and [illegible] and [illegible] the worlde [illegible] the [illegible] ſhall [illegible] with [illegible] more [illegible] with greater light. There is nothyng couered but tyme will [illegible] and nothyng is hyd, but it ſhall be [illegible] to light. [illegible] that [illegible] and not [illegible]. There is nothyng therfore why ye ſhould be troubled with feare of infamy, and not [illegible] preache the goſpell of the kyngdome. It hath no [illegible] thyng, nor nothyng to be kept cloſe. [illegible] in darkenes [illegible] light. And if I [illegible] to be any thyng [illegible] preache it [illegible]. This doctrine is without any colourynge. It [illegible] before all men and it is [illegible] to be knowen of all men.

¶ And feare ye not them that kyll the body, but are not able to kyll the ſoule. But rather feare [illegible] and body [illegible] one of them ſhall not fall on the grounde without your father. [illegible]

[illegible]

and all the heeres of your hed be numbred. Feare ye not therfore, ye be of more [illegible] then [illegible] [illegible] feſſe me before men, him wil I confeſſe [illegible] denieth me before men, him wil [illegible] heauen.

But there ſhall be ſome perſecutours, which [illegible] [illegible] but [illegible] death. [illegible] you [illegible] feare them, as though they could kill the whole man: but [illegible] that the body is the baſeſt part of man, and that the ſoule which is the chief part of man cannot be kild of them, be they neuer [illegible] I [illegible] them. [illegible] you [illegible] they did not [illegible] I will [illegible] to be feared [illegible] whole [illegible] able to condempne [illegible] euerlaſting death, and to deliuer him into hel fyer.

[illegible] doth kill [illegible] doth not [illegible] in face [illegible] [illegible] And what [illegible] [illegible] which death [illegible] And [illegible] [illegible] [illegible] before my heauenly father. Contrary wiſe who ſo euer [illegible] aſhamed of me before men and deny me, him will I denie before my father which is in heauen. And this is [illegible] profeſſion. [illegible] doth not profeſſe me, before he doth denie by his life that he doth denie my ſayinges.

[illegible] that he ſetteth by any thyng more [illegible] a good conſcience is a great parte of the rewarde.

¶ [illegible] but a fewe [illegible], for many come to ſee a man [illegible]

[illegible]

The preachyng of the goſpel is no worldlye ne lyghte thyng. [illegible]

[illegible]

Lyke as [illegible]

[illegible] father to deuide [illegible]

[illegible]

[illegible]

[illegible]

al kyndes of death and punyſhemente, and take vp his croſſe and folowe me [illegible]

The texte. [illegible]

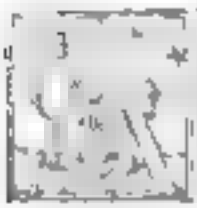
[illegible]

chaunge

chaunge whiche hath vsed hospitalitie and wonne innocency. Pouertie can withdraw no man from this garne. For here the good will of the geuer is counted the gift, and not the value of the gift. In so muche that whosoeuer geueth but a cup of colde water, I saye not vnto me but vnto any of the least of these onely because he is my disciple. I say vnto you certenly he shall not leese his rewarde: for he also shall be called my disciple. And who is so poore and bare whiche is not able to geuea cup of colde water to the thirstye? And as it skilleth not howe great the thyng is that is geuen but with what affection and in whose name it is geuen: so it skilleth not howe great he be vpon whom this gentilnes is bestowed: this is sufficient that he is my disciple, that I may accept and take it for a great benefite.

¶ The.xi. Chapter

At suche it came to passe that when Jesus had made an ende of commaundinge his twelue The texte
disciples, he departed thence to teache and preache in their cyties.



Ter that Jesus had instructed and furnished his disciples with these commaundements, and commaundments to preache the gospell, he left them: that they beyng apart from their master, might make a triall of themselues, & proue what they could do: and went from the hill, that he for his part might preache the gospell in the cities of the Jewes.

When John beyng in prison heerde the workes of Christ he sent two of his disciples, and said vnto him. Art thou he that shall come? or shall we looke for another? Jesus answered and said vnto them, go and shewe John agayne what ye heare and see. The blind receyue their sight, the lame go, the leprose are cleansed, the deafe heare, the dead are raised vp, and the poore receyue the glad tydynges of the gospel. And blessed is he that is not offended by me. The texte

And at what tyme the fame of Jesus by the reason of his miracles which he wrought in many places and by the reason of his wonderfull doctrine did increase daily more and more throughout all Jewry and in the countreyes nere vnto Jordane, where John before had preached and baptised Jesus: the disciples of John somewhat now enuying the glory of Jesus, of whom as yet they had no great opinion, whereas of John they thought that he was somewhat more than man, they tolde vnto John beyng in prison, what good successe and fortune cam of all thynges whiche were done by hym, whome a lytle before he had baptised in Jordane, and with whom he did beare witnes vnto the people.

Further John a man of perfect holynes, reuolyng that it now came to passe which he spake before that the name and opinion of himself which was greater than it was in dede, did decrease & diminyshe and the fame & opinion of Jesus did daily increase & spyede abroade, perceyuyng also the enuious affections of his disciples, to thintent that he might heale their weke-

[illegible] and [illegible] them from him and [illegible] them to Ie[illegible]. he choſe out two of them [illegible] to Ieſus [illegible] unto him in his name [illegible] [illegible] that he was [illegible] [illegible] ſpake of before [illegible] he was in doute, but [illegible] the [illegible] [illegible] [illegible] to be [illegible] [illegible] that whatſoever [illegible] [illegible] [illegible] the [illegible] himſelf [illegible] [illegible] that [illegible] of the goſpel [illegible] not [illegible] [illegible] of Iohn [illegible] not be [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible].

The texte. ¶ [illegible] people concerning Iohn. What went ye out [illegible] ſhaken with the winde? or what went ye out [illegible] [illegible] and more than a prophete [illegible] mong them that be women [illegible] is leſſe in the kingdome [illegible] ſaid then but the [illegible] [illegible] [illegible].

Then when they were departed, Ieſus turnyng unto the multitude, leſte they ſhould [illegible] of Iohn other wyſe than were conuenient, ſuppoſyng that he ſent [illegible] theſe thinges as though he had been in doubt himſelf, and not rather to heale ye weakenes of his diſciples, he be[illegible] the praiſes of Iohn very largely, but yet in ſuche wiſe that he would not geue him the praiſe of Meſſias, but the next praiſe unto

ooo

and yet he woulde that John his teſtimonye concernyng hym ſhoulde be of [illegible] of god that he was the lambe whiche ſhoulde take away the ſinnes of the worlde [illegible]

[illegible]

[illegible] preached that the kyngdome of heauen [illegible] the lyght of the trueth [illegible] at hande [illegible]

which was ſhewed and ſignified in the former bokes, perceiuing alſo that none other prophecie ought to be loked for touching [illegible], neither would [illegible] by the whiche the lawe promiſed [illegible] to come: and any prophecie of the prophetes which promiſed that [illegible] was to come, as ſone as John came [illegible] to promiſe the thing to come. For [illegible] to [illegible] for the thing that is preſent, as though it were to come.

[illegible]

[illegible]

There is no more to be but ſecurely and quietly to reache and take that which is promiſed by the true ſayinges of the prophetes [illegible]. And to ſpeake more plainly [illegible] that hereafter there is none other [illegible] which [illegible] of Meſſias to come, this is that John [illegible] Elias [illegible] under the name, whome he ſheweth in auſteritie and hardnes of liuing and apparel, whome he ſheweth also [illegible] of [illegible] prophecied before ſhould come before that Chriſt did come.

[illegible] here because [illegible] as long loked for [illegible] ye haue [illegible] I muſt ſaye unto you [illegible] hath eares [illegible] wil ſtop his eares [illegible] there is nothing omitted of vs [illegible].

The texte.

¶ [illegible]

[illegible] I [illegible] ſo obſtinatly unbeleuing, that neither [illegible] by the [illegible] of John, nor allured by my ſwete and wel doing, wil receiue [illegible] which they haue loked for now ſo long time, by the promiſes of the prophetes: What maner of generacion ſhal I call this? [illegible] it is lyke unto children ſitting in the market place, which with a common ſong crie thus to their felowes: [illegible] we haue ſong you pleaſant thinges upon our pipes, and ye haue not daunced: we haue ſong you ſorowful thinges, and ye haue not wepte. [illegible] nothing but bitter wordes. Neither was [illegible] unto the unbeleuers ſoure & untractable. John mindyng to ſtere up this nacion unto penaunce, as it were with a ſorowful ſong, came furth with greate auſteritie and hardnes of life, faſting, abſtayning from all delicate meates, [illegible] wine and drinking water. And ſtreight [illegible] that he is poſſeſſed with the deuil, ſo farre they be frome folowing of him. The ſonne of man came furth myndyng to ſtere up this nacion to the loue of the heauenly doctrine, as it were with a more mery ſong of the pipes, that he might allure them the more with his gentilnes, he hideth not himſelf in deſert places, he weareth no notable rough garment, [illegible] no notable ſober meates, but framing himſelf to all men, and refuſing the companie of no man, eateth all maner of meates, and drinketh whatſoeuer is ſet before him. [illegible] they picke quarels [illegible] to [illegible] him, ſaying: Behold the great eater, the wine bibber, the frende of the publicanes and ſinners. They [illegible] be not moued with auſteritie & roughnes, [illegible] to be wonne by fayre ſpea-

king

[illegible] and governours. [illegible] occaſions [illegible] a market of ſtraunge [illegible] they be [illegible] to health and ſalvacion [illegible] that they [illegible] through their [illegible] of God [illegible] of righteouſneſſe [illegible] children [illegible] great men [illegible] before the worlde, to be [illegible] from the [illegible] people [illegible] of their fleſh.

¶ [illegible] The text.

[illegible] Jeſus [illegible] in maner at the invincible malice of certeine people [illegible] [illegible]

¶ [illegible] Jeſus anſwered and ſaid. [illegible] Father [illegible] The text. [illegible] no man knowe- [illegible]

And when the [illegible] were returned before Jeſus from their preachyng, and [illegible] that the matter came well to paſſe [illegible] ought to be aſcribed vnto God [illegible] I thanke the o father whiche art Lorde of heauen & earth [illegible] becauſe thou haſte [illegible] philoſophie from them that be [illegible] and puffed vp [illegible] opinion of their owne [illegible] and power and [illegible] and to the [illegible] the wordes [illegible] father [illegible] thought beſt [illegible] not [illegible] vnto their [illegible] be [illegible] in the [illegible] and [illegible] of [illegible] and to [illegible] haue thee [illegible] of the [illegible]. And by and by turnyng to them [illegible] father is the author of the [illegible] hath [illegible] vnto [illegible] but to [illegible] ſecrete [illegible] and not [illegible] the father [illegible] father [illegible] and to [illegible] manifeſt him [illegible] manifeſt him to the [illegible]. The brethren [illegible] miracles [illegible] nothyng [illegible] the [illegible] of thys [illegible] the goſpel of God. [illegible] They that [illegible] they that [illegible] and [illegible] to their [illegible]. They that [illegible] wiſe, [illegible] the [illegible] of God.

¶ Come vnto me all ye that labour and are laden, and I wyll eaſe you. Take my yoke [illegible] and lowly in hearte, and ye ſhall fynde reſt vnto your ſoules. For my yoke is eaſy, and my burden is lyght.

Here Jeſus conſideryng in his mynde the greate miſerye and calamitie of mankynde [illegible] to be [illegible] and [illegible] to be greued [illegible] to be [illegible] and [illegible] troubled with [illegible] of [illegible] opinions [illegible] and [illegible] the [illegible] of [illegible] and [illegible] the parte of a [illegible] and [illegible] there [illegible] to be [illegible] by the [illegible] and [illegible] theſe [illegible] and [illegible] of the [illegible] and [illegible] of the worlde take vpon them the yoke of the doctrine euangelicall.

Cum

Cumme unto me [illegible] as many of you as be [illegible] [illegible]

[illegible]

[illegible] ſuche a membre.

¶ The

The paraphrase of Erasmus vpon

The xii. Chapter.

The text.

to be done and yet the Sarrazens pretend to be merciful, their false workes
in an holy place, vpon the Sabboth day. We know that these things be done
and we be all out them to this because they make to the glory of the temple.
The authoritie of the temple be so great that the workes which be done vpon it doth not breake the Sabboth day. Christ saith vnto you, I am
one of greater authoritie than the temple. Cause that doe serue vnto
a right mind to be excused from the blame of breaking of the Sabboth day.
If they be cause not the Sabboth day which abouteth in the scriptures of Moses
mucke the more ought they to be excused, that serue and worke vpon the
ghospell. Wherefore a sacrifice most acceptable to God is, that ye do
the Sabbothe day, make also take away the Sabbothe and be bare to do
the Sabbothe day, do a bone vnto, and to take vp a beast out of the ditch
not man because of the Sabboth day. It is meete therefore that the keeping of
the Sabboth day give place to the profit and commoditie of man and of
man to preferre because of the Sabbothe day. If sacrifice be made to mercie
of that whose stendeth vpon it, were blameless because the Sabbothe day,
vnto holde not hurt, and be a necessarie benefit he geth his
neighboure vpon the Sabbothe day. So, God consideth that he offereth
more this kinde of sacrifice than if a man offer vp to him a beast. So he sa-
yeth by the prophete Osee. I desire mercie and not sacrifice. And the knowe-
ledge of God more than burnt sacrifice. Retake vpon you to be carefull
the Lawe and yet this is written in the Lawe which of ye truely have lo-
ved, ye would neuer have blamed them that be blameless. So, a sacrifice
and not vnto no man. So there be certaine diuinitie not that the be
good or ill of them selues but by reason meanes they be profitable to man
be godlinesse, be rather requisite than being of great holynesse as be kinde
of meate, the colour or fashion of garments, or the stuffe that they must be
made of, fatte or hollow bones. These things we must not to superstitious
vse abstinence and kept that to them we omit and let pass things that be
of themselves and vtterly good or bad, those things which be of themselves
and vtterly. Be matter home for backbiting and enuie be cruell and
wicked. And yet there that be of the pharisaical religion be cleane abho-
re from these things than from the breaking of the Sabbothe day. Christ
the nebr neighboure is euer good and holye and yet the Pharisees under
the cloake of keeping of the Sabboth day, suffer they, neighboure to be gre-
ued and vexed.

The sixth.

Thus he departed thence and came into their synagogue. And behold there was a man
having a withered hand. And they asked him, saying, Is it lawful to heal on the Sab-
bath days? That they might accuse him. And he said unto them, What man shall there be
among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay
hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful
to do well on the Sabbath days. Then saith he unto the man, Stretch forth thy hand. And he
stretched it forth, and it was restored whole, like as the other.

This vnmercifull superstition Christ studied clearely to pluck
out of the minds of his disciples. Therefore to the intent he might beate the
same into the minds of all men by a more manifest example departing from
thence place he returned into the synagogue, minding to take his to witnesse
whom he knew to be deeply infected with this vice. And behold, for that there

[illegible] there was return been occasion of a miracle. For there was one in the multitude which had a lame and a withered right hand, he [illegible] the Phariseis [illegible] ofter an honest question, asked Jesus whether it be lawful for him to heale upon the sabboth day, which a little before hadde shewed that he was [illegible] as they were [illegible] breaking of the sabboth day. Jesus [illegible] making to understande unto them that that a cuttinge [illegible] not of [illegible] but [illegible] commaunded the man with a lame hande [illegible] before them that the [illegible] might apprehende unto them [illegible] to the intent they might be moved with pitie to helpe the miserable man, which had that member corrupt and [illegible] that [illegible] offer necessarie [illegible] be [illegible] what the Phariseis thought he demaunded [illegible] Jesus [illegible] to heale a man on the sabboth day. [illegible] reasonable thinge you to be good to a man, to be ill to [illegible] before them [illegible] when [illegible] hand [illegible] Jesus [illegible] the pro[illegible] and [illegible] the cruelti of their [illegible] [illegible] to helpe [illegible] miserable man on the sabboth day [illegible] to blame Jesus [illegible] had an [illegible] which had been lawful. [illegible] nothinge [illegible] hereunto [illegible] further an example [illegible] the question [illegible] [illegible] found [illegible] [illegible] out a kepe of the sabboth day, that it [illegible] [illegible] to be in danger [illegible] [illegible] on the sabboth day [illegible] [illegible] further to pluche her out. If a [illegible] can [illegible] much [illegible] you [illegible] sabboth day [illegible] [illegible] one kepe [illegible] [illegible] and [illegible] you to helpe your neighbours on the sabboth day [illegible] [illegible] a kepe. It is [illegible] therefore [illegible] to be [illegible] other person neighbour with a good turne upon the sabboth day.

[illegible] Jesus [illegible] that their [illegible] wounde not be mitigated [illegible] that [illegible] not be the [illegible] of the miserable man, and that they should not be moved to be [illegible] and place reason calling his [illegible] about, taking it [illegible] and being [illegible] such great blindnesse of their [illegible], [illegible] that had the [illegible] and [illegible] forth their hand, and at that worde he put forth his hande as playnlie and [illegible] as the other was.

The text. [illegible]

The pharisees [illegible] into a rage by this so notable an act, whe they perceiued that they had lefte an occasion to accuse Jesus, departing out of the synagogue, and leauing the mutrube whom they perceiued to beare a good mynde unto Jesus, consulted rectelie with the Herodianes which also had

[illegible]

[illegible]

[illegible]

ſelfe, ſhal not ſtand. [illegible] into a ſtrong m[illegible] than ſpoyle his hou[illegible]

[illegible]

conceyued

[illegible] agreement with them but double destruction [illegible]

[illegible] take good things, [illegible]

[illegible] mouth. Lyke wyse, [illegible]

[illegible] Ye that will be graffed in the kingdome of God, must withdrawe yourselfe from the kingdome of Satan, and must [illegible] in your fruits. [illegible] be at peace in the [illegible] be at war with the devil. [illegible] take [illegible] part against Satan. [illegible] Therefore whosoever is not [illegible] [illegible] gathereth not together, [illegible] scatereth [illegible] be. [illegible] ye [illegible] to be better [illegible] to dye in the kingdome of God, than ever [illegible] death in the kingdome of the devil. [illegible] God will receive them to be his [illegible] shall not be put the [illegible] of the [illegible] into [illegible] be [illegible]. [illegible] is to be observed that no man blasphemeth [illegible], and perverteth [illegible], but [illegible] the [illegible] of God against [illegible] and where as he seeth [illegible] [illegible] power be [illegible] [illegible] and [illegible] to be [illegible] to [illegible] that he attributeth not to the spirit of Satan. [illegible] this [illegible], whatsoever is done by [illegible] shall be [illegible] unto [illegible] that they repent them. God doeth [illegible] forgive that which [illegible] is [illegible] and pardonable by the [illegible] of [illegible] nature.

[illegible]

talking,

talkyng, but alſo for euerie vayne idle and vnprofitable worde that thei ſhal ſpeake. For theſe wordes are [illegible] and accompted for nothyng. By thy wordes either thou ſhalt be iudged good, as good wordes iſſue out of a good harte: or thou ſhalt be condemned as wicked, as il wordes iſſue out of an il harte. And here vnderſtande ye the perfect iuſtice of the kyngdom of heauen. For [illegible] of Moſes lawe. For that lawe puniſheth onely the manifeſt [illegible] god: here ſhal be puniſhed a vayne triflyng of talkyng [illegible] not onely the noyſome and perilous [illegible] but alſo [illegible] and [illegible]. For that whiche is vnprofitable on the tree, is [illegible] of the tree and not the fruite. And therfore [illegible], becauſe it occupieth the rowme and [illegible] of the place without any [illegible] [illegible] glory of God.

¶ Then anſwered certaine of the ſcribes and phariſees [illegible] the ſouth ſhal [illegible] the wiſedome of Salomon. And beholde [illegible] greater than Salomon.

The texte.

Certayne of the ſcribes and phariſeis when thei had hearde theſe thynges [illegible] the rage of their myndes [illegible] moſt gentel [illegible] [illegible] obſtinate malice, [illegible] but to take a newe occaſion [illegible] to accuſe him [illegible] more redie to picke a quarell at [illegible] thynges to be [illegible] from heauen than at theſe thynges whiche [illegible] are before their eyes beholden with eyes and touched with handes [illegible] as if it were [illegible] made [illegible] ſaying: [illegible] that thei haue God to their father, [illegible] [illegible] the deſerte, [illegible] that it hath [illegible] it doeth rebell agaynſt the ſpirite of God.

The euil [illegible]

There ſhall bee no ſigne [illegible]. Whiche [illegible] as muche as it is

whiche ſette and growe to the yearth, but ouer there ſhalbe a ſigne geuen to it out of the yearth, whereby it maye be euident and clerely perceiued [illegible] not contente. The Niniuites merueiled at the miracle of the prophete Ionas who be ſwalowed vp of a beaſt in the ſea was reſtored againe aliue after thre dayes. This ſhalbe a full ſigne [illegible] geuen by the deuine power [illegible] Ionas [illegible] miracle ſhal be ſhewed vnto them [illegible] For like as Ionas was [illegible] of the beaſt of the ſea [illegible] beyng paſte hope of [illegible] dayes and thre nightes [illegible] his death and [illegible] with his riſing from death [illegible] Ionas was to the [illegible] repent [illegible] ment of God [illegible] them. For they [illegible] of the prophete humbled themſelues vnto penaunce. And beholde here is one greater then Ionas [illegible]

[illegible] Ionas [illegible] miracles [illegible] no greate thing [illegible] Ionas [illegible] and the ſame [illegible] miracles [illegible] beyng and returnyng to true penaunce. [illegible] becauſe that ſhe by the [illegible] brought [illegible] home and her countrey [illegible] but only [illegible] deſire of wiſedome [illegible] Salomon, but alſo ſhe brought with her greate giftes. And becauſe there is one in this place greater then Salomon [illegible] the thinges whiche [illegible] yet ye put me to [illegible] rebukes [illegible] in you the doctrine of the goſpel [illegible] ye go about to do me moſt greuous diſpleaſures [illegible] you that the greater the wonders and benefites be [illegible] vnto penaunce [illegible] your puniſhment be, vnleſſe ye repent in tyme.

[illegible] generacion.

[illegible] than they haue bene hytherto.

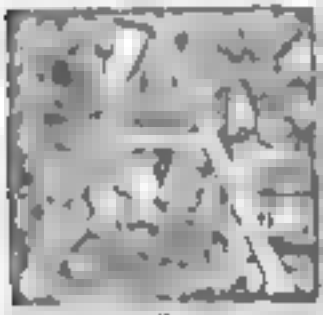
[illegible] he with the. But he answered and sayde [illegible] or who be my brethern [illegible] my brother and syster and mother.

As Jesus spake these thynges to the people there came the mother of Jesus [illegible] to speake with him. And [illegible] not come vnto him for the multitude beyng so thicke, and standyng aboute the dores of the house, a voyce passing came from

one to another, a certaine man interrupted the communication of Jeſus, and [illegible] his mother and his brethren were at the dore, whiche deſired to ſpeake with him. But Jeſus, [illegible] this importunitie [illegible], [illegible] takyng alſo to teache that [illegible] affeccions [illegible] vpon, [illegible] matter of the goſpell is in hande, and [illegible] the kinred of the [illegible] ought more to be regarded than the kinred of the bodye, [illegible] the worde, the [illegible] theſe [illegible] than the other [illegible] whiche interrupted him [illegible] is my [illegible] being occupyed aboute [illegible] carnall [illegible] . [illegible] on the [illegible] [illegible] , and [illegible] in reſpect of kinred. Whoſoeuer doth [illegible] is my mother, brother, and ſiſter, [illegible] affinitie. [illegible] moſte [illegible] and moſte dere vnto me.

¶ The .iiii. Chapter

Mark .iiii. ¶ [illegible] Jeſus [illegible] the people [illegible] theſe thinges [illegible] vnto them. [illegible]



At the [illegible] tyme when Jeſus ſawe that ẏ place was not [illegible] a multitude [illegible] out of the houſe to the water ſyde. And [illegible] the banke, [illegible] the people [illegible] ſo great and thicke [illegible] and preaſed [illegible] , the people, he entred [illegible] the people to [illegible] the banke, [illegible] better [illegible] the banke and the [illegible] the water [illegible]

¶ The [illegible] kindes.

And [illegible] he taught them [illegible] many thinges vnto them by ſimilitudes, either becauſe this maner of ſpeakyng is familiar and commenly vſed of the prophetes [illegible] is moſt meete and conuenient to teache and to moue the myndes of the people, becauſe that comparaſon taken of thynges that be well knowen and perceyued alſo of them that be [illegible] or becauſe by this [illegible] maner of ſpeakyng, thinges that be ſpoken [illegible]

ſpeake

[illegible]

[illegible] For unto whosoever hath, to him shalbe geuen [illegible] For whosoever hath, to him shalbe geuen [illegible]

[illegible] Then the disciples had Jesus alone: they came vnto [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

either bringeth furth no frute, or its bringeth not to perfection the frute that is ſprong vp. And the ſeede is in [illegible] barren of al. ¶ Theſe be they [illegible] ly and negligently heare the wordes of the heauen[illegible] [illegible] not to enter into theyr myndes, nor ſuffer them in theyr [illegible] that they maye be rooted there, but theyr myndes being [illegible] worth no [illegible] being armed [illegible] of bodily thoughtes, at euery light occaſion [illegible] be ſpurned at and troden vnder [illegible] ¶ That [illegible] in woorde and ſheweth good tokens [illegible] certayne ſeyng and heauenly [illegible] before that it ſpring vp in [illegible] roote [illegible] had no rewarde at [illegible] ¶ [illegible] where ye [illegible] and [illegible] and ſuche other. ¶ [illegible] mynde [illegible] Againe there is an other [illegible] the worde of the goſpel with his eares [illegible] into his harte [illegible] and receyuing [illegible] after the [illegible] the [illegible] of men [illegible] certayne [illegible] the ſeede that he hath [illegible] vp [illegible] a certayne hope of [illegible] great [illegible] of perſecucion begyn to ryſe, and when the [illegible] other [illegible] ſtrength of the mynde, than as at the [illegible] of the [illegible] ¶ [illegible] the ſede, and [illegible] not able to [illegible] and defende it [illegible] againſt the [illegible] of the [illegible] the ſeede it [illegible] no hope [illegible] Againe there is an other [illegible] the worde of the goſpel [illegible] it depe [illegible] in his mynde, and [illegible] cares of this [illegible] of riches [illegible] thornes [illegible] Becauſe he [illegible] together [illegible] one [illegible] to [illegible] of the ſede that is ſowen [illegible] ¶ [illegible] the [illegible] in the [illegible] ſede that is [illegible] in the good ground [illegible] both heare the woorde of the goſpell and [illegible] with [illegible] and [illegible] remembraunce, and [illegible] into the affeccions of theyr mynde, that they [illegible] therefore [illegible] and [illegible] affeccions and [illegible] the cares of riches [illegible] not the [illegible] to be [illegible] but geue themſelues whole to the heauen[illegible] [illegible] ¶ The ſede of the doctrine of the goſpell is not [illegible] to [illegible] bringeth not [illegible] the frute [illegible] but it [illegible] accordyng to the goodneſs of the grounde, ſo after the [illegible] and capacitie of them that

b[illegible]

[illegible] most aboundauntly. [illegible]

The texte.

[illegible] And ſoweth [illegible] emong the [illegible] [illegible]

[illegible]

¶ [illegible] The text.
[illegible]
ed. store, but whan it is growen [illegible]
[illegible] and make their nestes in the braunches thereof.

[illegible]

¶ [illegible] The text.
[illegible]

¶ When the people were sent awaye, [illegible] The text.
vnto them: he that sowe[illegible]
[illegible] wayling and gnasshyng of teth. Then
[illegible] kingdome of their father. Whosoeuer hath
eares to heare, let hym heare.

When [illegible] from the multitude, he went home, and there folowed
[illegible]
[illegible] the parable of the tares
sowen amonge the wheate. For the parable of the seede sowen was
declared

declared, they [illegible] wel of the [illegible] what he meant by the muſtard ſede, [illegible] the meanyng [illegible] declared it [illegible]. [illegible] the good ſede is the heauenly father: [illegible] and [illegible] the doctrine of [illegible] to the kyngdome of heauen, [illegible] lyfe and dedes. [illegible] of the goſpel [illegible] the [illegible] the [illegible] the [illegible] that [illegible] and [illegible] the good [illegible] of the [illegible] not that [illegible] they [illegible] then [illegible] they ſhal be puniſhed. [illegible] the good [illegible] they be taken awaye [illegible] the ſonne of man [illegible] the good [illegible] the good [illegible] together [illegible] in the [illegible] ſhal they be puniſhed [illegible] of hel [illegible] the kyngdome of their father [illegible] people to weepe and to [illegible] with their teeth [illegible] the good [illegible] their kyngdome [illegible] they be greate and brighter chaunged, [illegible] before to be [illegible] the [illegible] heauen he may abide euerlaſtyng [illegible] the lyfe euerlaſtyng.

Again the kyngdome of heauen [illegible] which a man hath [illegible] and [illegible]

[illegible] ſimilitudes he made the more humble and fitter the myndes of them that were his to the doctrine of the [illegible] he added two other ſimilitudes, wherby he teacheth that the profeſſion of the goſpel is a thyng not to be [illegible] after the common maner, but that this one thyng ought to be [illegible] for moſt greate ſubſtaunce, all other thynges [illegible] paſte, and that this eternal good thyng muſt be purchaſed and obtayned by

the

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

will

well. When they made aunſwere that they vnderſtode them, he added yet an other parable, wherby he monyſhed them that theſe and many ſuche ought to be caried euer in remembraunce, to thentent that [illegible] euery occaſion they might [illegible] them [illegible] whether the hearers ſhould be [illegible] by the feare of puniſhement. For the ſcribe of the [illegible] as it were [illegible] of his houſe, and a riche [illegible] they maie eaſily take out thinges [illegible] out of the bookes of the olde teſtament [illegible] out of the [illegible] philoſophie [illegible] hearers. For one thyng muſte not be [illegible] be [illegible] The [illegible] of [illegible] the ſame [illegible] with a [illegible] of learnyng. The parable is thus. The ſcribes [illegible] bookes. [illegible] the kyngdome of heauen it is not [illegible] in his treaſure: whether a man be [illegible] thinges, or whether he [illegible] thinges, to [illegible] and content al men.

[illegible]

The texte. And it came to paſſe that when Ieſus had finiſhed theſe parables, he departed thence [illegible] And he did not many miracles [illegible]

When that Ieſus had taught ſufficiently with theſe kyndes of parables, both the people and his diſciples, he [illegible] into his [illegible] countrey, that is to ſaie, [illegible] the goſpel might be [illegible] he began not [illegible] he taught [illegible] that he [illegible] they make much of [illegible] to be good [illegible] Whether when Ieſus [illegible] and the [illegible] of his ſtocke, and the [illegible] and alſo the arte wherin Ioſeph [illegible] thought to be his father [illegible] and whereas they muſt beare [illegible] that he was brought vp [illegible] they mutter and murmure among themſelues: [illegible] Is not this Ieſus the carpenter, Ioſephs the carpenters ſonne? Is not his mother poore and a meane woman amonge vs, which is called Marie? [illegible] Iames, Ioſeph, Simon and Iudas? [illegible] dwell here [illegible] with vs? [illegible] than that he [illegible] make [illegible] eth

[illegible]

Cap. xiiij.

[illegible]

[illegible]

[illegible]

to a dyſhe, and [illegible] to the wenche: the wenche [illegible] to her mother, whiche [illegible] and [illegible] of all [illegible] matter. And [illegible] of [illegible]. [illegible] that [illegible] ¶ [illegible] woman had Johns head.

¶ [illegible] When [illegible] The texte. [illegible] was moued with mercy to [illegible] gathered vp the fragmentes that remayned [illegible] were about fyue thouſand men, beſyde women and [illegible]

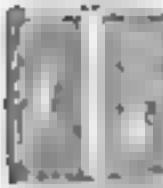
Then the diſciples of Iohn came, and [illegible] the body and buried it. When Ieſus [illegible] of [illegible] he [illegible] it to be [illegible] [illegible] that [illegible] [illegible] of [illegible] [illegible] of [illegible] [illegible] that [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible] [illegible] that they may [illegible] And [illegible] [illegible] Ieſus [illegible] [illegible] [illegible] and [illegible] the [illegible] and [illegible] the [illegible] of [illegible] [illegible] that [illegible] [illegible] that [illegible] [illegible] And when he [illegible] a great [illegible] brought [illegible] and [illegible] and [illegible] of the [illegible] And [illegible] was the [illegible] of the [illegible] that [illegible] [illegible] [illegible] and [illegible] [illegible] whiche had [illegible],

[illegible] of [illegible] [illegible] myght be [illegible] her [illegible] and [illegible].

¶ [illegible]

[illegible] [illegible] [illegible] [illegible] that after that the [illegible] went up to a [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Therfore in the top of the [illegible] [illegible] [illegible] [illegible] [illegible] of the [illegible]. And the [illegible] perill of the [illegible]

The.xb. Chapter.



The text.

a [illegible] of them, that is to ſaye thus to the father or mother: the gift that I offer to the temple, ſhall be [illegible] vpon you. So that, that is offred to [illegible] is [illegible] beſtowed, and the goodnes of [illegible] all [illegible] parentes, and by [illegible] vnder the colour of [illegible] [illegible] is taken, that the parentes [illegible] whether [illegible] to the [illegible] [illegible] father and mother. And yet [illegible] a ſacred order, [illegible] What can be more arrogant than to preferre [illegible] commaundement of God, and vnder the pre- tence [illegible] to breake the holy commaundement of God? [illegible] [illegible] maner of [illegible] [illegible] of the lawe. [illegible] is intollerable wickednes [illegible] to alter [illegible] agreable vnto the lawe of nature, through your owne inuencions.

The texte. ¶ Ye hypocrites, [illegible] ſaying: This people draweth [illegible] [illegible] [illegible] of men.

This is your counterfete religion, [illegible] is nothing els then as it ap- peareth [illegible] people [illegible] [illegible] For it is no matter in what maner a man eateth, but with what mynde he eateth it.

The texte. ¶ Then came his diſciples, and ſayde vnto him: [illegible] the Phariſees were offended [illegible] [illegible] be rooted [illegible] [illegible]

Jeſus ſeyng by theſe woordes to haue geuen vnto the phariſees a iuſt oc- caſion [illegible] a maner [illegible] of meates, whiche goeth [illegible] Jeſus [illegible] from the phariſees [illegible] to call common [illegible] meates, [illegible] condemne [illegible] declared [illegible] [illegible] cauſes, and therfore [illegible] to be [illegible] nature be good [illegible] [illegible] maker of preceptes of the lawe, [illegible]

obteined

many mischeuous wicks.

the children and the dogges. and therefore I am not bettre to be reputed. I am not aware from the [illegible] bread and bitterly treated. whiche they cast forth or their fathers table. ¶ This only I know. whiche matters are not meete to bestowe to these hounds. ¶ The table is rather a description of such things as it hath pleased I. christ to bestowe on mankinde whiche fall from their table. ¶ Then I this mistaking at the infinite and great confidence of the

¶ Erasmus [illegible] of [illegible]

woman. in worde onelyche. saith. ¶ O woman I can not deny celebre the praises wherewith thou hast [illegible] constancie. ¶ Wherefore bee it unto thee after thy desire. And by and by bee made at the same hour that she prayed, that her daughter was delivered from the devill.

¶ The text

¶ And I fro going from thence came nigh unto the sea of Galile. and went up into a mountaine. [illegible] ¶ Then the people marvelled when they saw the dumbe speake. the maimed whole. the lame to walke. and the blinde to see. and they glorified the god of Israell.

¶ Then I this in manner confirmed hath brought thee one miracle in the borders of the Sidonians. the Sidonians to pertaine to bee a people prone to bee moved against the Iewes. to bee more to bee loaded with bearing other mischeeves then to Iewes. if they might have bee more charitable towardes. And he came hitherto a mere to taste of rather the sea of Galile and there going up upon an hill. fate downe. that by going so fast and by the difficultie of the place. he might a litell and a litell pause by the taste of his disciples and make them able. Then there flocked to heare to mayne flocke of men bringing with them dumb. blind. lame. maimed. and many other. with hurtes to cast at their feete. and he healed them. There was a great multitude. that they call them at the feete of I. c. s. ¶ He healed pertaining there. with the barbe and cumbrous to cure. healed them all. and so forth. bee. insomuch that the multitude whiche came hitherto him was marvelled. for great bee. to see the blinde. the lame. the dumbe. the lame to walke. the table was whole of trimmes. And they glorified the god of the people of Israell. whiche had bestowed so great benefites upon his people.

¶ The text.

¶ Then Iesus called his disciples unto him. and saith. I have compassion on the people. because they continue with me. now three dayes. and have nothing to eate. and I will not let them depart fasting. lest they faint in the way. ¶ Then his disciples saith unto him. Whence should we have so much bread in the desert. to fill so great a multitude. ¶ Then Iesus saith unto them. How many loaves have ye. they saith. Seven. and a fewe little fishes. ¶ And he commanded the people to sit downe on the grounde. ¶ And he tooke the seven loaves and the fishes. and gave thanks. and brake them. and gave them unto his disciples. and his disciples gave them unto the people. ¶ And they did eate. and were full. ¶ And there remained of broken meate that was left seven baskets full. ¶ And they that did eate were four thousande men. besides women and children. ¶ And he sent away the people. and tooke shipe. and came into the coastes of Magdala.

¶ The kindnesse of the people raised him to bestowe benefite upon benefite of his owne accord. for Iesus knew that the multitude tarried and did bide with him dayes. ¶ He was thus frankly to nourishe Iesus and knew also if they had brought any victuals with them it was consumed and spent a good while before. and that many were unapt to hunger. ¶ Furthermore that the

[illegible] was [illegible] and that there were no villages nor townes nere hand [illegible] I haue pitie on this multitude. For now these [illegible] dayes that they [illegible] with me [illegible] they haue nothyng [illegible] leaſt they faint in the waie, [illegible] that they haue [illegible] to go a [illegible].

[illegible] theſe ſayinges [illegible] in remembraunce of the former [illegible] thouſandes [illegible] But they [illegible] thinges [illegible] beyng carefull [illegible] as though they [illegible] generacion [illegible] of the diſciples [illegible] the [illegible] of the [illegible] Then [illegible] of the [illegible] a fewe fiſhes. And forthwith he commaunded [illegible] downe vpon the grounde. And takyng the ſeuen loaues and the [illegible] after that he had [illegible] vp [illegible] vnto heauen [illegible] his father, he brake them and deliuered them to his [illegible] and [illegible] there [illegible] that were [illegible] of the [illegible] And there were of them that did [illegible] women. But Jeſus [illegible] leaſt he ſhould [illegible] the people [illegible] vpon their bodie [illegible] other [illegible] the [illegible] the ſpirite [illegible] after that he had [illegible] then [illegible] he went vp [illegible] of Magedon.

And he [illegible] grounde.

¶ The.xvi. Chapiter.

¶ And the Phariſees with the Saduceis came and tempted him, and required of hym to ſhew them a ſigne [illegible] the [illegible] in the mornyng: It wyll be [illegible] requireth a ſigne, and there ſhal not be geuen vnto it, but the ſigne of the Prophete Ionas.

The texte.

HE beyng here, there came vnto him againe certaine Phariſees and Saduceis beyng of a contrary ſecte, not withſtandyng of one conſent and agrement to lye in waite for Jeſus. And [illegible] they requyre hym to ſhew [illegible] from heauen, as though hereafter yf he would haue ſo done they would haue beleued hym, whereas they went about nothyng [illegible] but to ſeke occaſion to reproue hym. But Jeſus when he perceyued that after ſo many miracles they [illegible] in their malice, mourned in the ſpirite and ſayd: [illegible]

wych

[illegible]

[illegible] powre of god.

The texte

[illegible]

[illegible]

[illegible]

[illegible] ſhalbe loſed in heauen.

Here when Jeſus came into the coaſtes of the citee called Ceſarea, [illegible]

[illegible]

The paraphrase of Erasmus upon

[illegible]

[illegible]

[illegible]

of mankynde. [illegible] but folowe after me [illegible] rather a ſcholer than a maiſter.

The texte.

[illegible]

When that with theſe ſayinges Jeſus had [illegible] [illegible]

[illegible]

[illegible] shal be rewarded [illegible] the lyfe of the [illegible] but to knowe [illegible] the [illegible] of this worlde.

¶ The.xvii.Chapter.

¶ And after sixe dayes [illegible]

[illegible] and Iohn his brother [illegible] a bright and pleasaunt cloude ouershadowed the apostles [illegible]

[illegible] with the brightneſſe of the father. And beholde the voyce of the father [illegible] out of the [illegible] of [illegible] with them, that he is [illegible] of hym [illegible] in [illegible] [illegible] had the diſciples heard this voyce [illegible] they fell downe [illegible] vpon [illegible] For they were afrayde of the [illegible] that God [illegible] and true that [illegible] came and touched them with his hande [illegible] that he were a goſte, and with his accuſtomed [illegible] Ariſe, and be not afrayde. And when they [illegible] lyft vp their eyes, they ſawe [illegible] but Jeſus [illegible] as he came vnto the hyll.

The texte. ¶ [illegible] Jeſus charged them, ſaying: Shewe [illegible] from the dead. And his diſ[illegible]

And when they [illegible] downe from the [illegible] they came to the [illegible] of [illegible] of that thynges that [illegible] for [illegible] beleued. [illegible] what it might be [illegible] that he [illegible] agayne from death. [illegible] that that they [illegible] the people [illegible] the [illegible] teachyng and tellyng of the commyng of [illegible] out of the [illegible] of Malachie, [illegible] of [illegible] And [illegible] commyng, but [illegible] [illegible] prophecie [illegible] before [illegible] commyng [illegible] the people of Jewes being conuerted vnto [illegible] whole nacion [illegible] be conformed [illegible] when I [illegible] be here agayne with the maieſtie of my [illegible] And [illegible] the Jewes [illegible] as they [illegible] and [illegible] them. And the ſonne of man [illegible] Than the diſciples [illegible] that he ſpake [illegible] John Bap[illegible] the lykeneſſe of lyfe and [illegible] in reprouyng of [illegible]

The texte. ¶ [illegible] the people [illegible] a certayne man kneling [illegible] he falleth into the fyre, and oft into the water [illegible] they could not heale hym. [illegible] how long ſhal I be with [illegible] rebuked the deuil, and he [illegible] out of hym, and the [illegible]

And

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] againe from deathe.

[illegible]

After that he came to the city of Capernaum, there that demanded tribute in Greece came hereto alcaveo to speake to [illegible] brethren of the authority, but he had gotten them now be in place. [illegible] to [illegible] they came in manner met about him. Forth your master of this parabola not tribute, where he has no money and would not [illegible] the gatherers of tribute made answer that he payeth. For [illegible] he had payed many tributes. And when they were come into the house, for [illegible] had an house there, where being prepared thought [illegible] to speake to Jesus as touching payment of the tribute, for he had promised and had not to pay. Then Jesus not ignorant what they had [illegible] this hath prevented his question, for what thinkest thou, Simon, of a king, whether do they take tribute or tallage of their children or of strangers? Peter said, Of strangers. Jesus said unto him, Then are the children free. Howbeit, lest we should be [illegible] back, that he [illegible] of the land and [illegible] tribute of [illegible] for a mortal prince, and that his [illegible] of the kingdom be not bounden, but yet we [illegible] go which make nothing against godliness, whereunto ought to be [illegible] the kinds of men [illegible] provoked they offend more [illegible] be [illegible]; put up the fish, let offend them, go to the sea and take the fish which cometh [illegible] open his mouth, and thou shalt find a piece of [illegible] take that and give unto them for me and thee. Christ and Peter [illegible] the [illegible] bode Jesus both [illegible] power wherewith was [illegible] and [illegible] wherein he would great place [illegible] not [illegible] to [illegible] provoke for a thing of [illegible] and to be [illegible] by [illegible] and [illegible] after that [illegible] is greater than [illegible] that ought to [illegible] [illegible] that he ought not be [illegible] that it is better [illegible] to give [illegible] the right [illegible] to forbear for the right [illegible] be [illegible] [illegible] which [illegible] the [illegible] but [illegible] [illegible] [illegible]. The [illegible] hath his office which must not be troubled in [illegible] by occasion of [illegible] of the gospell.

The xviii. Chapter.

The xviii.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name receiveth me. But whosoever shall offend one of these little children which believe in me, it is better for him that a millstone be hanged about his neck, and that he be drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come, but woe unto that man by whom the offence cometh.

After that their thoughts were thus born, there crept into the minds of the apostles, a certaine worldly affection & a pricke of mutable ambition. For they heard of the kingdome of heaven, then came the apostles to a pattern unto the mouth of their head, that the keys of the kingdome of heaven were to be given unto Peter, and that it was said unto him, Blessed art thou Simon Barjona, and upon this stone I will build my church, then came they in talking

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Therefore they that do refuse to enter into the kingdom of heaven for them selues, [illegible] but certeyn of them selues one [illegible] not [illegible] to be [illegible] a man off no [illegible] but [illegible] be [illegible] off [illegible] for [illegible] they be [illegible] in [illegible], [illegible] a man is an offense [illegible]. ¶ Perlyp[illegible] not [illegible] to be [illegible]

[illegible] it be cut of. yf it be an offen[illegible] [illegible]

[illegible] of the body [illegible]

[illegible] their frendes ſhould periſhe.

For the ſonne of man, [illegible] the earth to [illegible]

[illegible]

For yf there be a man and haue an hundred ſhepe,

And one ſhould be loſt of ſo great a num ber wolde he not leaue the ninetie & nine in the hilles and ſeke her which is wandred from the flocke. And if it [illegible] that he would put the [illegible] [illegible] he [illegible] for that one gotten agayne than for all the other which were not [illegible] a man beyng a [illegible] his flocke [illegible] but [illegible] not [illegible] which is in heauen that none of them [illegible] which he hath [illegible] and hath [illegible] his [illegible] to [illegible].

The texte. [illegible] go and tell hym his faute betwene hym [illegible] ſhalbe bounde in heauen [illegible] ſay vnto you, that [illegible] thre are gathered together in my name, there am I in the middes of them.

Therfore awaye with offences from your companye, which breake brotherly peace [illegible] and the [illegible] If thy brother [illegible] any thyng agaynſt the [illegible] [illegible] not by [illegible] [illegible] with his own affeccions [illegible] [illegible] betwene you [illegible] If he do [illegible] hath [illegible] brotherly [illegible] nothyng [illegible] the recoueryng of [illegible] And if he be [illegible] there is no cauſe why thou ſhouldeſt [illegible] thou haſt wonne thy brother. And [illegible] thou haſt [illegible] For thou ſhouldeſt [illegible] and [illegible] not haue loſt a ſoule [illegible] be ſo greuouſe that [illegible] with [illegible] yet thou maiſt not [illegible] [illegible] that he wyll not [illegible] that he maye [illegible] [illegible] of [illegible] [illegible] If he be ſo [illegible] [illegible] not [illegible] to the congregacion, that he may be reformed [illegible] [illegible] of them which be [illegible] If he be ſo far paſt cure that he wyll not be corrected [illegible] neither by the knowlege & counſell of [illegible] by the [illegible] of [illegible] [illegible] let hym be cut of from the congregacion [illegible] none other wiſe but as an heathen or publicane.

Let that

[illegible]

[illegible] God [illegible] heauen [illegible] concorde [illegible] ſent and agreement.

The texte, [illegible]

After that Peter had hearde [illegible] that all [illegible]

[illegible] God [illegible] God [illegible] Therefore [illegible] the kyngdome of heauen is lyke [illegible] who hauyng a great famuly, thought to take accompt of his ſeruauntes.

[illegible]

[illegible] pay the utt. [illegible]
[illegible] to the vnto hym: [illegible] thou bidst
[illegible] me, shouldst not thou a[illegible]
on ther. [illegible] lot be made [illegible]

[illegible]

¶ The.xix.Chapter.

¶ [illegible]

After that Jeſus with theſe communicacions had [illegible] [illegible] and the people [illegible] with them [illegible] and he healed them there.

The texte. ¶ [illegible] the made man at the begyn [illegible] they ſayd vnto him [illegible]

And agaynſt the Phariſees [illegible] wounderfull. And the loue of the [illegible] of the communicacion [illegible] not to be repudiate [illegible] that [illegible] he had [illegible] that when God [illegible] the lawe of matrimonie [illegible] that one was coupled vnto one with a knot that could not be broken. For he made bothe man and woman [illegible] the man and of the woman [illegible] God [illegible] the maker of the mariage [illegible] For [illegible] father and mother, and be faſtened [illegible] his wife. And thus [illegible] one perſon [illegible] the bodye. Therfore that [illegible] God [illegible] coupled together, lette no man ſeparate.

Peter

[illegible]

[illegible]

[illegible]

The text.

[illegible] hearing theſe thinges [illegible] vnto Jeſus [illegible] cannot be [illegible]

[illegible]

to the entent that he might the better [illegible] in the [illegible] . . . [illegible] them not [illegible] be acceptable unto me [illegible] to haue none other in the kingdome of heauen. [illegible] to the kingdome of heauen. [illegible] the [illegible] not to [illegible] long with them but to make [illegible] perfection.

¶ [illegible]

And as soone as he had been with the children, there commeth one after them a yong man [illegible] of perfection. And [illegible] an example of [illegible] parfite [illegible] but [illegible] then [illegible] of the gospell [illegible] [illegible] of the [illegible] [illegible] and [illegible] good [illegible] good, [illegible] man, [illegible] rather in the [illegible] good [illegible] to be [illegible] there. [illegible]

purposes

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Apostles,

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

¶ The xv. Chapiter

The xvi. [illegible] Ye shall be put out of the synagogues: yea, the time cometh that whosoever killeth you, shall think that he doth service unto God thereby. And these things will they do unto you, because they have not known the father nor me. But these things have I told you, that when the time shall come, ye may remember that I told them unto you. And these things I told you not at the beginning, because I was with you. But now I go my way unto him that sent me, and none of you asketh me, whither goest thou? But because I have told you these things, sorrow hath filled your hearts. Howbeit I tell you the truth: it is expedient for you that I go away. For if I go not away, the comforter will not come unto you. But if I go, I will send him unto you. And when he cometh, he will reprove the world of sin, and of righteousness, and of judgement. Of sin, because they believe not on me. Of righteousness, because I go unto my father, and ye see me no more. Of judgement, because the prince of this world is judged already. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he the spirit of truth is come, he will lead you into all truth. For he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me: for he shall receive of mine, and show it unto you. All things that the father hath, are mine: therefore I said, that he shall receive of mine, and show it unto you. A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go unto the father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me, and because I go unto the father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were willing to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me? Verily, verily I say unto you, that ye shall weep and lamment, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she travaileth, hath sorrow because her hour is come: but as soon as she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily I say unto you, whatsoever ye shall ask the father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I will show you plainly of the father. At that day ye shall ask in my name: and I say not unto you, that I will pray the father for you. For the father himself loveth you, because ye have loved me, and believed that I came out from God. I came out from the father, and am come into the world: again I leave the world, and go unto the father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now we know that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good comfort, I have overcome the world.

¶ The xvi. Chapiter

The xvii. [illegible] Then lift up Jesus his eyes to heaven, and said, Father, the hour is come: glorify thy son, that thy son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life unto all that thou hast given him. And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O father, glorify thou me with thine own self, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me, and they received them, and have known surely that I came out from thee, and they have believed that thou dedest me. I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I come to thee. Holy father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word, and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sake I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but also for them which shall believe on me through their word. That they all may be one, as thou, father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me: for thou lovedest me before the foundation of the world. O righteous father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.

¶ The xvii. Chapiter

The xviii. [illegible] When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, he and his disciples. And Judas also which betrayed him knew the place: for Jesus ofttimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he said unto them, I am he, they went backward and fell to the ground. Then asked he them again, Whom seek ye? They said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if ye seek me, let these go their way: that the word might be fulfilled which he spake, Of them which thou gavest me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my father hath given me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first, for he was father-in-law to Caiphas, which was the high priest that same year. Now Caiphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then said the maid that kept the door unto Peter, Art thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, which had made a fire of coals, for it was cold, and they warmed themselves: and Peter stood with them and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly unto the world: I ever taught in the synagogue and in the temple, whither the Jews resort, and in secret have I spoken nothing. Why asketh thou me? Ask them which heard me what I have said unto them: behold, they know what I said. And when he had spoken, one of the officers which stood by smote Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if I have spoken well, why smitest thou me? Now Annas had sent him bound unto Caiphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman, whose ear Peter smote off, saith, Did I not see thee in the garden with him? Peter denied again: and immediately the cock crew. Then led they Jesus from Caiphas unto the hall of judgement: and it was early, and they themselves went not into the hall, lest they should be defiled, but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him according unto your law. The Jews said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the hall again, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews: but now is my kingdom not from hence. Pilate said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth hearkeneth unto my voice. Pilate said unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find no cause in him at all. But ye have a custom, that I should release unto you one at the passover: will ye then that I release unto you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

¶ The xvii. Chapiter

The xviii. Then Pilate took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and put on him a purple robe, and said, Hail, king of the Jews! And they smote him with their hands. Pilate then went forth again, and said unto them, Behold, I bring him forth unto you, that ye may know that I find no cause in him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And he said unto them, Behold the man! When the chief priests and officers saw him, they cried, saying, Crucify him, crucify him! Pilate said unto them, Take ye him, and crucify him: for I find no cause in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the son of God. When Pilate heard that saying, he was more afraid, and went again into the hall, and said unto Jesus, Whence art thou? But Jesus gave him no answer. Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. And from thenceforth Pilate sought to release him: but the Jews cried, saying, If thou release this man, thou art not Cesar's friend: whosoever maketh himself king, speaketh against Cesar. When Pilate heard that saying, he brought Jesus forth, and sat down in the judgement seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour. And he said unto the Jews, Behold your king! But they cried, Away with him, away with him, crucify him! Pilate said unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar. Then delivered he him unto them to be crucified. And they took Jesus, and led him away. And he bare his cross, and went forth unto a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on this side and on that side, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the king of the Jews. This title then read many of the Jews, because the place where Jesus was crucified was nigh unto the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews unto Pilate, Write not, The king of the Jews; but that he said, I am king of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat: now the coat was without seam, woven from the top throughout. Then said they among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, and for my vesture they cast lots. These things the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he said unto his mother, Woman, behold your son! Then said he to the disciple, Behold your mother! And from that hour that disciple took her home unto his own. After this, when Jesus knew that all things were now accomplished, that the scripture might be fulfilled, he said, I thirst. Now there was a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, for that sabbath was an high day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare witness, and his witness is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced. After this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, desired Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. There came also Nicodemus, which at first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and bound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never yet man laid. There laid they Jesus therefore because of the preparation of the Jews, for the sepulchre was nigh at hand.

¶ The xix. Chapiter

The xx. [illegible] The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came unto the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had so said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her, Woman, why weepest thou? Whom seekest thou? She, supposing he was the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus said unto her, Mary. She turned herself, and said unto him, Rabboni, which is to say, Master. Jesus said unto her, Touch me not, for I am not yet ascended unto my father: but go unto my brethren, and say unto them, I ascend unto my father, and your father, and unto my God, and your God. Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them, Peace be unto you: as my father hath sent me, even so send I you. And when he had so said, he breathed on them, and said unto them, Receive ye the holy ghost: whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither your finger, and behold my hands; and reach hither your hand, and put it into my side: and be not faithless, but believe. And Thomas answered, and said unto him, My Lord and my God. Jesus said unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the son of God, and that ye might by your believing have life through his name.

¶ The xx. Chapiter

[illegible] Ah because it seemed a darke riddell that he spake concerning [illegible] he first and the last he declareth the thing that he spake here [illegible] a parable wherein he showeth that men were called to the [illegible] being a obtaining of righteousnes in diverse ages. First all the [illegible] ancestors of righteousnes have one and the same ground of [illegible] ruction and salvacion to that then which be called about the [illegible] of righteousnes. For they have no rest which be called in the time of Noah than they which be called in the time of Abraham or Moses or David. And they have no rest which be called and brought to the kingdome of the gospell being aged than they which be children or young men. Christ the same benefit and reward of eternal life is given unto them. And yet he came late and came to have greater honour for this that he [illegible] of the lord maketh them equall to them which he came before. Christ were not injured but yet the gentiles called at the last should be not only made equall unto them but also preferred before the [illegible] Christ. The parable is after this sort. Christ resembled of a man [illegible] like unto a housholder. He the went about early in the morning to hire workmen into his vineyard. And getting into covenant with them that they should have a penny for their labour he sent them into his vineyard. He went out about the third hour and saw certaine other standing idle in the market place. And he said unto them go ye also into my vineyard. [illegible] the clock. And again he went out about the sixth and ninth hour and did the same. And when he had [illegible] the eleventh hour he found other standing idle and said unto them why stand ye here all the day idle? They answered saying because no man hath hired us. He said unto them go ye also into my vineyard.

[illegible] the clock. And when they had receyved [illegible] thought but one hour [illegible] the clock, and heard [illegible] the same penny. [illegible]

Further to shew unto the labour of the vineyard growth commaundement to hire workmen and pay them their hire. Christ hereof [illegible] Christ. Therefore when the evening came said that is about a learn of the clocke and laboured in the vineyard the ende part of [illegible] were called first of all and a penny was given to every man. [illegible] that were called early in the morning perceived this because they [illegible] before into the vineyard. For they thought that after the rate of [illegible] receive greater wages. But a penny was given unto [illegible] Christ. Therefore when they saw that they which were not [illegible] in paye [illegible] they began murmuring against the [illegible] of the vineyard and said. Christ which came at eleven of the clocke have wrought but one houre and yet thou makest them like unto us

mamers, who haue continued the whole day in laboure, and haue ſuffered [illegible] the yeare [illegible] I haue not made any difference [illegible] how cometh that I am [illegible] vnto others [illegible] other [illegible] [illegible] that thou ſhouldeſt haue [illegible] Thou haſt [illegible] thy laboure, thou haſt thy couenaunt, I haue no- [illegible] that is owed vnto the and departe. [illegible] to do the laboure [illegible] it is thought good [illegible] to geue [illegible]

[illegible]

[illegible] there is [illegible] hygh honour that was [illegible]

[illegible] therfore the [illegible] had more to graunt them but [illegible] haue no cauſe to [illegible] with God therfore [illegible] And if they had rather [illegible] them [illegible] that they be caſt oute [illegible] in the meane [illegible] aſcendyng to the [illegible] of theyr faith [illegible] which the Iewes thought that they onely ought to haue. Certes many be called, let no man [illegible] make haſte [illegible] be ſhalbe called [illegible] but take ye hede that ye be alſo electe. And all be called, but few deſerue to be counted among the elect. Therfore Ieſus ended his parable with the ſame clauſe that he began with: So, ſhal they be laſt that were firſte, and firſt that were laſt. For many be called, and fewe choſen.

The texte. And Ieſus goyng vp to Hieruſalem toke the twelue diſciples aſyde in the waye, and ſayd vnto them: Beholde, we go vp to Hieruſalem, and the ſonne of man [illegible]

[illegible]

maunde to the heade of the prieſtes and to the ſcribes, and they ſhall condemne hym to [illegible] and ſhall [illegible] to be mocked, and ſcourged, [illegible] and the thyrde day he ſhall ryſe agayne.

After this Jeſus beyng a whyle in Galile, began to drawe nere to the place of his death, goyng towardes Hieruſalem. And now whan he had inſtructed and ſhewed his diſciples many thynges, as concernyng diſpiſyng of ryches, neglectyng of parentes and kinſfolkes, of chaſtitie, of greate [illegible] deſire of the rewarde, whiche they ſhould haue after this lyfe, he leadeth [illegible] vp the twelue apoſtles whom he had choſen, and thought mete to commit the myſtery of his death vnto them, the multitude was not yet able to beare. And yet he ſpake of his death vnto the people, when he ſpake of Jonas, and of the pullyng downe of the temple, and the raiſyng vp of it agayne within thre dayes: but ſo he ſpake it [illegible] that they vnderſtode not what was ment, tyll they ſawe it done. He had oft [illegible] the [illegible] of the croſſe to his diſciples, as to them that were [illegible] but not ſpeakyng vnto them playnly. That [illegible] whiche they [illegible] and to heare of, and [illegible] vnto them, [illegible] the mynde [illegible] to [illegible] not onely that his death was [illegible] but [illegible] the [illegible] and [illegible] of [illegible] be more greuous [illegible] Whiche [illegible] and the [illegible] of [illegible] to the chiefe prieſtes and ſcribes [illegible] nowe go [illegible] to Hieruſalem [illegible] And [illegible] will not ceaſſe to [illegible] and [illegible] tyll they haue brought hym to condemnacion of death: and they ſhall delyuer hym vnto the Gentiles to mocke hym, to ſcourge hym, to put hym to [illegible] and to hange hym vpon the croſſe. And whan that he is dead and buried, the thyrde daye he ſhall ryſe agayne.

Whiche were [illegible]

¶ Then came vnto hym the mother of Zebedees chyldren, with her ſonnes, worſhippyng and deſiryng a certayne thyng of hym. And he ſayd vnto her [illegible] ſayeth vnto hym [illegible] to hym, [illegible] that I ſhall drynke of [illegible] vnto them: [illegible]

The texte.

In the meane ſeaſon James and John the ſonnes of Zebede, becauſe they had hearde that the keyes of the kyngdom of heauen were graunted to Peter, and had hearde alſo of the nombre of the twelue ſeates, beyng yet rude and dreamyng of worldly thynges, and ſuppoſyng that this kyngdom and theſe honoures ſhould come immediatly after the reſurreccion, becauſe he ſayde the thyrde day he ſhould ryſe agayne, they [illegible] ſecretely, [illegible] they [illegible] their mother to be a ſuter vnto hym for her ſonnes. She after that ſhe had done her dutie and worſhipped hym, requiryng hym not to denie her, [illegible] requeſted what ſhe would, [illegible] Jeſus commaundement that theſe my two ſonnes may ſitte in thy kyngdom, one on thy right hande, the other on the left hande. Jeſus turnyng vnto the children, of whom he knewe that the mo-

that was ſent furth, aunſwered them: ye know not what ye aſke. Ye be light in the ſpeaking of a kingdom, which is far of an other ſort than ye do [illegible] but it [illegible] ye muſt rather thinke [illegible] and [illegible] of affliccion, and of the croſſe, which is the waye to the kingdome [illegible] the [illegible] of [illegible] and ſorowe. I haue opened vnto you now what [illegible] Can ye drinke of the cuppe that I ſhall drinke of? [illegible] baptiſed with the baptiſme that I ſhall be baptiſed with? [illegible] their [illegible] for the greedineſſe that they had to [illegible] rather than [illegible] they can. And [illegible] whether they were ready to folowe [illegible] but is [illegible] the reward [illegible] not what they aſked, [illegible] that it is [illegible] that [illegible] vnto [illegible] place though [illegible] other [illegible] ſhall [illegible] vnto [illegible] as he doeth ſtande [illegible] be [illegible].

The texte

¶ [illegible] m vnto him, and ſayde: Ye [illegible] and to geue [illegible]

When the other ten afterward heard theſe thinges, they were agreued at the two brethren, becauſe they coueted ſo great dignitee. [illegible] had not yet learned the [illegible] but they were [illegible] with [illegible] affeccions of men beyng [illegible] one another. [illegible] to be [illegible] to theſe [illegible] of thapoſtles. And they thought it was [illegible] that the lorde did reiect the requeſt of Iohn and Iames, not becauſe they deſired [illegible] thinges, where [illegible] kingdome [illegible] but becauſe they [illegible] honoure aboue the [illegible] though [illegible] that it ought rather to be geuen to [illegible] as he [illegible] the ambicion of the [illegible] they wiſte not what it was that they aſked, ſo he [illegible] the [illegible] of the other, [illegible] out of the ſame fountaine of ambicion, opening vnto them that there was a farre diuerſe kinde of [illegible] from the kingdome of the [illegible]. For there in the [illegible] kingdome he that is [illegible] with the tyranny of the mightier [illegible] the [illegible] is nothing elſe but the [illegible] to be good vnto all men. There the [illegible] the greater he ſemeth, here none is more [illegible] than he that [illegible] to be the higheſt. That he might faſten this doctrine in [illegible] hartes, he called vnto him the reſt of thapoſtles. Ye knowe (ſayeth he) that they that beare rule among the Gentiles, [illegible] and tyrannie vpon them whome they rule, and they that be [illegible], exerciſe theyr power vpon theyr ſubiectes. [illegible] with the

Ye knowe ỹ the [illegible]

haue

part of the people, they prouide for their owne auctoritie, and care for their thynges, whiche do not profite the multitude, but make for the [illegible] and no thyng of them [illegible] glory. But it is not mete to be so emong you: but whosoeuer will beare rule emong you, let hym be the [illegible] of al men, not bearyng honour for his owne commoditie, but for the [illegible] of the people whom he ruleth. And he that coueteth to be in the hyest place, let hym be the seruaunt & the lowest of al. For he taketh vpon hym the chiefe place for no nother intent but to loke to the commoditie of al men, hauyng and takyng therof neither honour nor profite. And [illegible] haue take vpon me: for whereas I am your Lorde and Maister and the sonne of God, as ye rightly profeſſe, yet I take not vpon me [illegible] glorie and honour. Nor I abuſe not my power to mine owne commoditie, [illegible] to [illegible] and to make their commodities [illegible] that [illegible] the [illegible] of [illegible] [illegible] hym therfore that be thus mynded [illegible] should take that honour, neither [illegible] but to do [illegible] good [illegible] of his life. And if honour be geuen to them, they take it not vnto themſelues, but yelde it vnto God.

¶ And when they departed from Jer[illegible] people folowed him. [illegible] on them, and touched theyr eyes [illegible] folowed him.

And when he went with his disciples out of Jericho, a great multitude of men folowed hym. And behold two blynd men ſate at the wayes ſyde, which when they perceiued by the noyſe that there was a great multitude, and a [illegible] what it was [illegible] which paſſed by [illegible] not [illegible] but could not go vnto hym for the multitude, they ſpake vnto hym with a loude voyce ſaying: Lord, thou the ſonne of Dauid haue mercy vpon vs. Jeſus made as though he heard them not, to thentent that their fayth and feruentnes might be the more manifeſt to al men. The people ſeyng that Jeſus made no aunſwere at their criyng, & ſuppoſing that it was paynfull to hym that two blynd [illegible] ſo [illegible] at his eares, rebuked them, and bad them hold their peace. But they through a conſtant [illegible] in Jeſus whom they heard to be beneficiall towardes all men, cried out louder and louder, ſaying: Lorde the ſonne of Dauid haue mercy vpon vs. Jeſus therfore when he had ſufficiently declared their fayth to them [illegible] and taught [illegible] that we would beare at the eares of God [illegible] and [illegible] any thing [illegible] ſo they could not [illegible] but [illegible] and commaunded them to come to hym. And when they were come, Jeſus aſked them what they would with their great criyng, and what they would that he ſhould do to them. Jeſus was not ignoraunt what they deſired, but he would that the diſeaſe that they were troubled with ſhould be knowen to al

N.v. men

wordes by them/ eche one confirmed that the fayth of the miracle might be the more certayne. Lorde (quod he) my deſire is that our eyes maye be opened by thy helpe. Then ſpekyng this/ he ſhewed by the great affection/ declared that his blyndnes was a greate griefe vnto them. And he is [illegible] vnto trouble, teachyng [illegible] of the blyndnes. Than Ieſus ſhewyng his pitiful [illegible] in his countenaunce and eyes with [illegible] affection [illegible] [illegible] to [illegible] other [illegible] towarde them [illegible] and to the [illegible] his eyes beyng opened they ſawe/ and [illegible] followed [illegible] So Ieſus with his touchyng healeth the mynde blynded [illegible] grace is geuen to this ende/ that we maye folowe hys ſteppes.

The .xi. Chapter.

[illegible] And when they [illegible] nye vnto [illegible] [illegible]

Therfore Ieſus goyng ſo boldly to Hieruſalem/ ſhewed about this [illegible] gentle with his diſciples to [illegible] them [illegible] that he went to his death willyngly and with [illegible] and that no man ſhould [illegible] hym if he would be [illegible]. Therfore he beate it into them ſo often/ that he would go to Hieruſalem/ and there to dye. And whereas [illegible] he [illegible] to [illegible] both [illegible] from peril/ it was not ſo [illegible] but to kepe him till vnto the tyme appoynted of the father. The whiche [illegible] was [illegible] he had not only [illegible] but [illegible] put [illegible] and ſo put forth him [illegible] that with the [illegible] of his pompe he [illegible] the myndes of [illegible] againſt him/ and in the meane ſeaſon he ceaſeth not from miracles/ he ceaſeth not from preachyng of the trueth/ alſo he reproueth the lyfe of the Phariſes [illegible] frankly/ he caſteth the [illegible] out of the temple/ by the whiche thynges he knewe that [illegible] would be the more vehemently ſtirred againſt him. Whom becauſe he had prouoked againſt him with wel doyng/ he made them not [illegible] but [illegible] that they myght do the thyng that they would do. Therfore now beyng nere to the citie of Hieruſalem/ he came vnto the mount of Olyues/ where he thought good to ſhewe a newe maner of pompe of his [illegible] by the whiche he [illegible] the pryde of this worlde/ and by this ſpectacle he ſomwhat comforted his diſciples/ beyng yet but weake/ that they myght the more quietly beare the death of their Lorde.

[illegible] Therfore from this hill he ſente two of his diſciples/ ſaying: go ye into the village that is ouer againſt you/ and as ſoone as ye enter in there, ye ſhall fynde a female aſſe tyed/ and her fole with her/ whereon neuer hath any manne yet ſitten/ looſe them bothe/ and bryng them hither vnto me. And if any man ſaye any thyng vnto you, demaundyng why ye looſe them,

whether or to whom [illegible] them make none other aunſwere, but that the Lorde hath nede of them. [illegible] they [illegible] to be [illegible] [illegible] her been paſt [illegible] because he would vnderſtand, [illegible] [illegible] and [illegible] he would [illegible] his power [illegible] the [illegible] knowe [illegible] by this [illegible] that he was [illegible] [illegible] [illegible] of [illegible] in time paſt [illegible] [illegible] did prophecie. [illegible] daughter of [illegible] for thy king [illegible] to the meke and [illegible] vpon a [illegible] and vpon a colte the fole of a yoked beaſte.

¶ The diſciples went, and did as Jeſus commaunded them, [illegible] the aſſe and the colt, and put on them theyr clothes [illegible]

The [illegible]

The diſciples departed [illegible] found [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] the Lorde [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] on the colte [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in the [illegible] of the [illegible] [illegible] [illegible] out of [illegible] [illegible] [illegible] [illegible] from the trees [illegible] in the way [illegible] [illegible] the kingdome of oure [illegible] [illegible] be the king of [illegible] [illegible] [illegible] by [illegible]

[illegible] the Lorde [illegible] who had [illegible] [illegible] and [illegible] to be [illegible] he declared that he [illegible] not [illegible] [illegible] he were [illegible] to [illegible] [illegible] [illegible] than to [illegible] thyng [illegible] that it ſhoulde be [illegible]

pride

professe them selues to be his disciples where as he desired it which onely he desired it. Yet this band was mete and conuenient, for the cumming of Christ, who by his death should redeme the whole world.

Thirteenth. ¶ And when he was come to Hierusalem all the citie was moued saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth in Galilee. ¶ And Iesus went into the temple of God, and cast out all them that sold and bought in the temple, and ouerthrew the tables of the money changers, and the seates of them that sold doues. And he suffered not that any man should carry any vessel through the temple. And he taught, saying vnto them, Is it not written, My house shall be called of all nations the house of prayer? But ye haue made it a denne of theues. And the high priestes and scribes sought how they might destroy him: for they feared him, because all the people was astonied at his doctrine.

¶ Christe when Iesus entred into Hierusalem with this straunge and princely pompe the whole citie was moued with a vocabulie in that saying, What man is this? ¶ The multitude that followed him answered, This is Iesus the Prophete of Nazareth the citie in Galilee. ¶ The citie thought a goodly parcel, though that it was vnder his maiestie. For the people as yet could not suppose nothing of him aboue man. And Christe did purposely so order his life that he offered not openlie his godlie nature, which he should haue perilouslie in barre, yet they had rencheth after wards suffre death. ¶ Therefore with this ruffling Iesus entred into the temple and there further with began to be a certaine kinde of pomp. When he saw in the temple a fashion of a market sum kind and sum bring vnto the changers of money thing Iesus moued with the vngoodness of the thing according to the saying of the Prophete. ¶ He was of his houses hatred, he made a whip of little cordes and drue all the berre and sellers with their marchandise out of the temple he cast down the tables of the money changers and scattered their money vpon the ground he cast down the seates of the doue sellers, and saying forth of ¶ and restrained his people that they should not carry any vessel through the temple. ¶ Yet this act Iesus ment an other thing, so that the temple was pestered with marchandise of bullockes, sheepe, goates and doues, did not so greatly moue him but it was his minde to shewe that a greater and larger house should be a dead person vnto his christ time to come, which he was figured by the temple whose seruice should shortlie after be abolished. For at the time of the temple which he is consecrate to offer vp to God spiritual sacrifice turned into a denne of theues. When vnder the pretense of religion and pietie the people is robbed so, nothing can be sincere and holy where the loue of money doth reigne. And this mischief is than a thing intolerable where it is hid vnder the roole of the temple, when sauine is couered with the shadow of religion. ¶ There was no sorte of men against whom Iesus at any time shewed any more rigour then he did towardes these and yet hath he referred the same onto himselfe to be casse out, when himselfe shall thinke best. ¶ Then once Iesus being in the temple there came the blind and lame whom the Lawe barred from entering into the temple. But the temple of Iesus receiueth all which make speede into health. For the blind came that hauing their sight they might see Iesus, whom they heard to speake of. ¶ The lame came, that following his steppes they might cum into the kingdom of heauen. As many therfore as came to him, he healed them.

Then

[illegible]

[illegible]

[illegible] the texte.

[illegible]

In the mornyng [illegible] as he returned into the citie, he [illegible] hungre. [illegible] he founde not [illegible]

onely

The paraphrase of Erasmus upon

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the text.

[illegible]

[illegible]

[illegible]

[illegible] aware,

ward the fanners made the head of the corner. This is done of the lord and is
wonderful in our eyes. Therefore I say unto you, the kingdom of god shall be taken
from you, and shall be given unto a people that shall bring forth the fruits thereof.
And whosoever shall fall on this stone, he shall be broken: but on whomsoever it
shall fall, it will grind him to powder. And the princes of the priestes and the
pharisees when they heard his parables, they perceyved that he spake of them.
But when they sought how they might take him, they feared the people, because
they counted him for a prophet.

After the ende of the conclusion of this communication, first the chief priestes
and pharisees, which had been at the last parables also aduersaries,
in the which they were conuicted and aduertised against them selues. And
therefore in numbers and so forth, that they would be with such have
taught and bring vp against them selues, and the people because Christ was made
mayster of vsurpers, and taught for a prophet.

¶ The xxii Chapter.

¶ The kingdome of heauen is like vnto a man that had a king, which made a marriage
for his son. And he sent forth his seruants to call them that were bidden to the wedding,
and they would not come. Again he sent forth other seruants, saying, Tell them which are
bidden, behold I have prepared my dinner: my oxen and my fatlings are killed, and all things
are ready: come to the wedding. But they made light of it, and went their ways, one to his
farm, another to his merchandise. And the remnant took his seruants, and entreated them
despitefully, and slew them. But when the king heard thereof, he was wroth: and he sent
his armies, and destroyed those murthers, and burned their city. Then saith he to his
seruants, The wedding is prepared, but they which were bidden were not worthy. Go
ye therefore into the highways, and as many as ye shall find, bid them to the wedding.
So those seruants went out into the highways, and gathered together all they which they
found, both good and bad: and the wedding was furnished with guests. But when the king
came in to see the guests, he sawe there a man which had not on a wedding garment.
And he said unto him, Friend, how wilt thou come in hither, not hauing a wedding garment?
And he was speechless. Then said the king to the seruants, Take him and bind him hand
and foot, and cast him into vtmost darkness: there shall be weeping and gnashing of teeth.
For many are called, but few are chosen.

Again Jesus abidde an other parable to point
the mortal enemyes of the Jewes, yet
came to passe by the ende, that at that time
they were conuicted in accusation of their ignorance,
and of the gentiles that take vpon them that
they made their selues worthy of the gentiles
gone ordained to the kingdom of god, hauing
hereby vse and to the wise of Jesus, that
they were conuicted of all, and yet cannot
be to sore to bear the ore, but vnto a mare
nor ore to honour the ore a libertie of god
and the word of god to be the pro
phete John 4 by christ humble but after his death they should be can
lled the Apostles and the preachers of the gospel. Shall be not go to the
gentiles before that for their deserte and not doing they had bene graced
by the Jewes hurtes, mockes and punishments, that they can attribute
to no man that after the death shall be punished with a man of pres, which
the despised godes goodnes, so often offered vnto them. This is the kingdome

[illegible]

The text. [illegible]

For many are called, but few are chosen.

[illegible]

to worship and praising of God: the honour and the light of the truth being changed into a base pride and great pasture being changed into great torment. If ye that be called, yet fewe be chosen: all be called fewe but some be chosen: but they that obey their calling, and they that walke worthie of the Lord, they be accounted of God to walke therein, consuming in the labor and pour of the earthly gentiles.

Christ hereof the Wiser Iewes and their counsel, that they might taught them in the law, [illegible] Christ with.

[illegible]

When the Iewes perceiued that their wicke to their parables, their counsel [illegible] to persuade [illegible] that [illegible] from the [illegible] be [illegible] that [illegible] so great a [illegible] to [illegible] but they [illegible] [illegible] but [illegible] [illegible] that the rest of the [illegible] and [illegible] Therefore for the time they [illegible] Herodians [illegible] good [illegible] to propose a question unto Christ and [illegible] answer and to bring [illegible] that he then as being [illegible] and [illegible] be [illegible] the [illegible] no [illegible] with the matter. [illegible] Herodians [illegible] of [illegible] was made officer of [illegible] gather the [illegible] And of this [illegible] man hath not the opinion [illegible] that the people [illegible] Moses [illegible] that were Sadducees. [illegible] opinion were the [illegible] the pharisees. [illegible] there [illegible] of Christ [illegible] that tribute ought to be payed [illegible] the [illegible] of the opinion [illegible] and Herodians [illegible] to gather the [illegible] [illegible] there were [illegible] Christ has and [illegible] [illegible] of the Iewes a [illegible] [illegible] not [illegible] to any [illegible] [illegible] to death the [illegible] [illegible] the pharisees [illegible] that Christ [illegible] [illegible] Christ [illegible] [illegible] [illegible] labor according to [illegible] [illegible] that tribute should not be payed to Cæsar and [illegible] [illegible] should be [illegible] [illegible] and should be [illegible] Churches and Iewes were before. [illegible] that [illegible] should be payed. [illegible] that they should have [illegible] to be charge that he hath flattered [illegible] pleasure and not [illegible] religion. Therefore they do [illegible], and [illegible] further certaine of their [illegible], which, the Herodians being [illegible] hath a greater [illegible]

Ro. [illegible] of [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The texte

[illegible]

¶ Therfore when the Phariſies and the Herodians were departed, the Saduceis came vnto him. This ſecte emonge the Iewes [illegible], diſagreyng from the Phariſeis in this, that they denye the

[illegible]

reſurreccion. [illegible] that ther [illegible] not the [illegible] to her, nor the [illegible] to us, [illegible] from the bodye, [illegible] nothyng to be [illegible] therof. [illegible] of the reſurreccion of the dead, [illegible] that they [illegible] againſt them, [illegible] his prophetes. [illegible] Moſes made this lawe, [illegible] that the brother [illegible] departed. [illegible] reſurreccion [illegible] For [illegible] to make a [illegible] to be taught. But they that [illegible] to be [illegible] For ther [illegible] reſurreccion. For they had rather get ſoules to God, than bodyes to the worlde.

Where [illegible]

But as touchyng the reſurreccion of the dead, haue ye not red that whiche was ſpoken [illegible] God [illegible] God of [illegible] dead, but of the liuyng. And when the people heard this, they were aſtonied at his doctrine.

The texte.

After this, Jeſus nothyng [illegible] that they [illegible] the reſurreccion [illegible] taken out of the bokes of Moſes, [illegible] of the reſurreccion of the deade [illegible] I am the God of Abraham [illegible] he was their God. But yf he be their God, [illegible]

C.iii. whiche

[illegible]

The texte. ¶ [illegible] lawe and the prophetes.

[illegible]

as yet they ſuppoſed not that Chriſte was God, but to be the [illegible] & one that had been [illegible] notwithſtandyng they did heare that, that no man would [illegible]

¶ When the Phariſeis were gathered together, [illegible] What [illegible] them? Howe than doth Dauid [illegible] call him Lorde, how [illegible] any thing, neither [illegible] any man from that daye forth [illegible]. — The texte.

But nowe whereas a greater company of Phariſees were gathered together, [illegible] them [illegible] queſtions, [illegible] to their [illegible] [illegible] of God, [illegible]

¶ The xxiii. Chapter.

¶ Than ſpake Jeſus to the peo[illegible] and to his diſciples ſaying: The ſcribes & the pha[illegible] [illegible] of men. — The texte.

[T]herfore when Jeſus had put them ſo ofte to ſilence [illegible] the people [illegible] [illegible] of a traitour [illegible]

The remnaunt [illegible] do not declare, muſte be geuen to the

[illegible] Author,

[illegible] whoſe commaundementes they teache and preache. For the lawe of [illegible] ſhoulde be [illegible] they [illegible] the [illegible] [illegible] their [illegible] they muſt be taught [illegible] [illegible] that they teache [illegible] [illegible] but beware [illegible] as they teache [illegible] [illegible] For they [illegible] And [illegible] they [illegible] And if they [illegible] the lawe [illegible] they do [illegible] [illegible] [illegible] [illegible] opinion of [illegible] [illegible]

The texte [illegible] loue the vppermoſt ſeates at feaſtes [illegible] among you, ſhal be your ſeruaunt. [illegible]

[illegible] after that the commaundementes of the lawe were geuen [illegible] they ſhall not be [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] commaundementes of the lawe [illegible] [illegible] [illegible] [illegible] him ſelfe [illegible] and al in his countenaunce, they can do nothing

among

[illegible]

The text [illegible]

[illegible]

The text [illegible]

[illegible]

The text [illegible]

[illegible]

crimes paſſe not [illegible].

The text. Wo be to you ye blynde gydes, whiche ſaye: Whoſoeuer ſweareth by the temple it is no[thing] [illegible] [illegible] and he that ſweareth by heauen, ſweareth by the [illegible] of god, and by hym that ſitteth vpon it.

Wo be to you ye blynde guydes, whiche take vpon you to be teachers, and [illegible] of what ye teache [illegible] from the [illegible] of the lawe, and [illegible] all thing to no other [illegible] but to your owne [illegible] the temple of God [illegible] ſo ſweareth by the golde that is in the temple [illegible] that thoſe thinges that make for your [illegible] the golde [illegible] the temple [illegible] that the golde [illegible] is [illegible] but he that ſweareth by the gyfte that is ſet vpon the aulter, is [illegible] teachers [illegible] the aulter or the gifte [illegible] not [illegible] but [illegible] the aulter [illegible] the temple and the aulter [illegible] to the [illegible] of god [illegible] the lawe of god [illegible] he [illegible] perfection [illegible] not to ſweare [illegible] he is [illegible] that he doth [illegible] Who [illegible] ſweareth by [illegible] thinges that be on the aulter. Who [illegible] ſweareth by [illegible] the [illegible] of god and [illegible] ſweareth [illegible] ſweareth by [illegible] conſecrate vnto god [illegible] that ſweareth [illegible].

The text. ¶ Wo vnto you ſcrybes and Phariſes hypocrites [illegible] for ye tythe mynte [illegible] and [illegible] the [illegible] the other vndone. Ye blynde guydes [illegible] a gnat [illegible] a camell.

Wo be to you Scrybes and Phariſeis hypocrites, whiche be exacte the [illegible] thinges that perteyne vnto your gayne [illegible] but litell be [illegible] ye be [illegible] ſuperſticiouſe in requiring of tythes, that ye wyll [illegible] [illegible] of Mynt, [illegible] and Comyne, and in the meane ſeaſon ye ſette litell by thoſe thinges that be of moſte value, and wherevpon dependeth true iuſtice, that is to ſaye iudgement, mercy and fayth. Iudgement, that ye be iuſte to no man,

Mercy

mercye that ye helpe the oppressed and releue, faith that ye deceyue no manne in promyse. These thynges the lawe so requireth, that it would haue them chiefly regarded: where as for the other thynges it hath added them as of lesse value, because of the other. Wherfore these precepres both of all ought to be regarded: [illegible] the [illegible] and the carnal thinges should not be omitted. If ye obserued and kept al thinges to be tithed, it is for to appeare a religious matter, for as muche as ye seme passe the other lawes: without whiche there is no [illegible] lawe [illegible] and [illegible] and [illegible] worthe, [illegible] for [illegible] the [illegible] of [illegible]. For before the [illegible] were ordeyned [illegible] doyng, as long as they were requyred, and perteyned vnto the [illegible]. O blynde guydes, whiche beyng of [illegible] strayne out a gnat and swalowe vp a camel: beyng [illegible] in a smal thing and negligent in a great thing.

The texte. Wo be vnto you Scribes and Phariseis, hypocrites, for ye make cleane the vtter parte of the cuppe and of the platter: but within they are full of [illegible]. Thou blynde Pharisee, [illegible] the cuppe and platter, that the outsyde of them also maye be cleane.

Wo be to you Scribes and Phariseis hypocrites, because ye be carefull for [illegible] clennes. For ye [illegible] cuppes, dishes, and candelstickes & other such thinges, which because they be outwarde thynges, be not [illegible] the [illegible], that is to saie, [illegible]. For it defileth not the mynde of man [illegible] an vnwashed cuppe [illegible] and [illegible] the body, and the thinges whiche [illegible] perteyne vnto the body: but ye [illegible] and [illegible] that were [illegible]. Thou Pharisee, I speake to the, I saie thou blynde Pharisee, [illegible] thy religion doest [illegible] thy selfe to be a ruler ouer the people. Thou [illegible] this inwarde [illegible] the matter [illegible] cleanes [illegible] that which is hidden is better, and the other though [illegible] good [illegible] the body, the apparell, the pottes, the cuppes, the dishes, and [illegible] the clennes [illegible] thinges: and [illegible] before God is not cleanes, but hypocrisie, and the [illegible] of true cleanes.

For [illegible] the temple that [illegible] vpon the cleanes, [illegible] the other thinges, whiche also ought to be regarded.

The texte. Wo vnto you Scribes and Phariseis, hypocrites, for ye are lyke vnto paynted sepulchres, which appere beautifull outwarde, but [illegible] and [illegible]. So are ye also: for outwardly ye appere righteous vnto men, but within ye are ful of dissimulacion and iniquitie.

Wo be to you Scribes and Phariseis hypocrites, whiche be so farre from true cleanes, that ye be more lyke vnto [illegible] graues, [illegible] a counterfeited cleanes, whereas within they be full of bones of dead karkasses and all filthines. [illegible] with lead plasters, [illegible], large [illegible], [illegible] and [illegible] whereas your mynde [illegible].

Wo be vnto you Scribes and Phariseis, for ye build the tombes of the prophetes,

and

[illegible] ſelues, that ye are the ch[illegible] [illegible]

Wo be to you Scribes and phariſees hypocrites, becauſe through falſe [illegible]

[illegible]

[illegible] that vpon you may cum all the [illegible] from the bloude of ryghteouſe Abel [illegible] the ſonne of Barachias whom ye ſlewe betwene the temple and the aulter. [illegible] I ſay vnto you, all theſe [illegible] ſhall cum vpon this generacion.

And I am not contente with this, that it maye be the more euidente [illegible]

[illegible]

[illegible] betwene the temple and the aulter [illegible] from [illegible] of the place, the [illegible]

of and blessed. [illegible] vpon your head, who haue not onely folowed, but also heaped vp the measure of all your forefathers. Whiche thyng muste nedes be so notable, that the whole world shal vnderstande what great crueltie [illegible] against many good men, and howe [illegible] them rebelliously against God, suffering them so long with [illegible] gentilnes, and prouokyng [illegible] of his [illegible] [illegible].

The texte. ¶ Jerusalem, Jerusalem, thou that kyllest the prophetes and stonest them whiche are sent vnto the, how often would I haue gathered thy chyldren together, euen as the henne gathereth her chickens vnder her wynges, and ye would not. Beholde, your house is left vnto you desolate. For I say vnto you, ye shal not se me henceforth tyl that ye saye, blessed is he that cometh in the name of the Lorde.

After that these thynges were spoken, the moste meke Lorde Jesus, who of his goodnes would that none shoulde perishe, consideryng the miserable destruction whiche was at hande of the citie of Jerusalem, (for at that tyme there [illegible] [illegible] and [illegible] and there [illegible] whereby they shoulde [illegible] greater [illegible] and cause the [illegible] [illegible] of the [illegible] of the Jewes, [illegible] [illegible] all the [illegible] that [illegible] [illegible] pro[illegible] them from God, [illegible] the same [illegible] that the [illegible] be he that commeth in the name of the Lorde. [illegible] Jerusalem, [illegible] whiche kyllest the prophetes, and stonest to death them that be sent vnto the, how often haue I [illegible] to gather thy children together, [illegible] as the henne [illegible] her chickens [illegible] together, and [illegible] of my [illegible], [illegible] but [illegible] shalt [illegible] what [illegible] to the [illegible] from the [illegible] to whom [illegible] against his [illegible]. [illegible] calamitie is [illegible] your heades, your dwellyng place shal be lefte to you desolate, [illegible] your [illegible] to penaunce. For I saie vnto you, hereafter ye shal not se me [illegible] the tyme [illegible] with the [illegible] of your fayth [illegible] blessed be he that commeth in the name of the Lorde [illegible] that he cometh in the name of the deuil.

¶ The .xxiiii. Chapter.

The texte. And Jesus went out and departed from the temple, and his disciples came to hym for to shewe hym the buyldynges of the temple. Jesus sayde vnto them: Se ye not al these thynges? Verely I say vnto you, there shal not be here lefte one stone vpon another, that shal not be destroyed.

[illegible] Jesus [illegible] that the temple and al the religion of the Jewes [illegible] shoulde be abolished, departyng out of the churche began to go a waye. And the disciples because they heard him mencion of desolation, they shewed hym the [illegible] of the temple beyng suche a [illegible] and peace of worke, that [illegible] should be destroyed,

and

[illegible]

¶ And as he sate upon mount Olivet, his disciples came vnto him secretely, saying: Tell vs, when shall these thinges be, and what [illegible] Jesus answered [illegible]

[illegible]

[illegible] The testimonie [illegible] world for a witnesse to all nations [illegible] then the ende shall come.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

for that there shall be no ferture to pounde fe, there goodes. For it is a great matter rather can fay to ere the word fpeke bvane. For whether thinges vnate be ertouched or the lyte onerlothe can not be ertoyed.

[illegible] Ye ferve

Therefore women with childe and women that gene fucke shalbe in ani ill case in those dayes. For there that be great can not take of the burden of there belly to flee a vayer fpeke. Not there that gene fucke can not call of there children to be nyter fore more tenderly than themselfes. Lyke as they do call of in wynter or apparel. Yet as for you who shall not be let nerture with bowle, neither vnto gelifyce no, neyther shall ye make place that it chance not. That ye be compelled to flee in the wynter or on the fabbeth dayes. For ye in the flee. Dreade ye not. Yet the wynter by the reason of roughness and shortes of dayes is not to unobedyence for them that lounge and but the fabbeth dayes the reason not ye in a ye letteth vnto that ye can not flee far fo, as that ye be there dyscomfyted and behynnyd all action as to as ye are fuche cue be ye wyll have unto this have and bee arrest ye vnto thaine. And yf the calamyte thoulde be fo great that as it is behynnyd mankynd. Nor or be left alyve. Nevertheless for the ryghteyes bette action, but for the elect be they newer fo fore that days shalbe shortened.

Ye ferve

Then yf any man shall fay vnto you Lo here is Christ or there. Beleve it not. For there shall arise false christes and false prophetes and shall fhewe great signes and wonders. Insomuche that yf it be possible they shall deceyve the elect. Lo I have tolde you before. Therefore yf they fay vnto you Lo he is in the desert, goo not out. Lo he is in the inner parties. Beleve it not. For lyke as the lightenyng cometh out of the east and appeareth even vnto the west. So shall the comyng of the sonne of man.

Also ye nede not to feare that ye shall not be tolde me in fuche a confusion and hurly burly of thinges. Also ye nede not be afrayde that the Christ shall come fodenly and gatherye vs be fore that we be lade vp in the clouddes.

The texte. ¶ Immediatly after the tribulacion of those dayes, shal the sunne be darkened, and the moone shall not geue her light, [illegible] and the sterres shal fal from heauen, and the powers of heauen shal be moued. [illegible] and they shal gather together his electe from the fower wyndes, from the one ende of heauen to the other.

¶ The heauenly bodies also shall feele the greatnes of this calamitie. For bothe the sonne shall be darkened, and the moone beyng darkened [illegible] the moone shal [illegible] no light, the sterres shal fal from heauen, and the powers of heauen shal shake, beyng in a maner of fearing. Then among the great and terrible tokens [illegible] the signe of the sonne of man [illegible] from heauen [illegible] I haue [illegible] and [illegible] triumph [illegible] he hath [illegible] honor.

¶ Then [illegible] the nacions of the whole worlde shall [illegible] when the Iewes [illegible] whom they haue [illegible] when they shall se the maiestie of hym whom they iudged to death. Then shal they see the sonne of man [illegible] in the cloudes of the skie [illegible] great power [illegible] And he shall sende his aungels [illegible] to gether together his electe from the fower windes, from the highe toppe of heauen to the uttermost coastes of the same.

The texte. ¶ Learne a similitude of the fygge tree. When his braunche is yet tender, and the leaues spryng, ye knowe that sommer is nye. [illegible] but of that day and houre knoweth no man, no not the aungels of heauen, but my father onely.

But at what tyme these thinges shal come to passe, it is not in me [illegible] to perceiue [illegible] I haue [illegible] of certaine [illegible] that the tyme is not farre of. [illegible] by certeyne tokens that sommer is at hande, [illegible] the boughes begyn to [illegible] forth. So when ye [illegible] these thinges which I haue spoken of, knowe ye [illegible] the sonne of God is at hande. I assure you this generacion shal not passe, but that all thinges which be spoken before shal come to passe. Heauen and earth shal perishe rather than my wordes shal be vayne. Therfore it is [illegible] for you to knowe the signes, which do [illegible] the daye of [illegible] least it come [illegible] But it is not [illegible] to searche out curiously the daye or houre when the sonne of man shall come, forasmuche as the knowledge of these thinges is not geuen to the aungels of heauen, no nor the sonne of man knoweth them not. The father hath reserued this unto hymselfe alone. And so it is expedient for you, to the intente ye maye be alwaye in a redines.

The texte. ¶ But as the tymes of Noe were, so shal also the commyng of the sonne of man be. For as in the dayes [illegible] they did eate and drynke, marye, and were [illegible] and knewe not tyll the floud came, [illegible] the commyng of the sonne of man be. Then [illegible] the refused. Two women shall be gryndyng at the mille, the one receyued, and the other refused. Two in a bed, [illegible]

Watche

¶ In [illegible] and [illegible] unto others. Lyke as in the tyme of [illegible] certayne yeares before, [illegible] to paſſe [illegible] and [illegible] the [illegible] that the [illegible] to paſſe, [illegible] they were [illegible] that [illegible] taken [illegible] that tyme [illegible] ſhal [illegible] them that ſhal be [illegible] ſhalbe taken and the other [illegible] ſhall be [illegible] the one ſhal be taken the other ſhal be [illegible] the place [illegible] ſhal [illegible].

¶ [illegible] for ye knowe not what houre your Lorde wyll cum. Of thys ye be [illegible] be ye alſo ready, [illegible] of man [illegible]. The texte.

[illegible] ſhall cum to paſſe, and it [illegible] upon you unwares, and be prepared. [illegible] you to watche [illegible] your duetie, that [illegible] ye may be receyved into your rewarde.

¶ Who is a [illegible] whom his lorde hath made ruler over his [illegible] The texte. [illegible] the [illegible] and [illegible] in [illegible].

[illegible] of a trewe and a [illegible] ſervaunt be the ſame, whome his maiſter goyng a farre from home, hath made ruler over his famili, to geve them meate [illegible] not [illegible] whan he ſhall returne home [illegible] but whenſoever the maiſter ſhal [illegible] his maiſter fynde him doyng his duetie. [illegible] I ſaye unto you, that his maiſter havyng a greate [illegible], [illegible] greater [illegible] and wyll make him ruler over [illegible] goodes. [illegible] perchaunce he wyll [illegible] to beate his felowe ſervauntes, and [illegible] eateth, and drynketh with droncardes, how unhappy

ſhall he be, when his mayſter ſhall cumme at the houre, when he loketh not for him, and the houre when he thought that he would not returne. For he ſhall not onely ſet hym beſide his office, but he wyll alſo deuide him a ſonder in the middell, and appoynte his parte with the Hypocrytes, which haue the tytle and name of the order of the ghoſpell, wheras in their doinges, they be contrary to the ghoſpell.

And there for his ſenſuall pleaſures of a tyme ſhaped ſweetneſſe wherewith beyng [illegible] and then when he had not wayted for the cummyng of his mayſter, he ſhall be puniſhed with intollerable torment: his laughyng ſhalbe turned into weepyng and his ſonges into gnaſhyng of tethe.

¶ The xxv. Chapter.

The texte. ¶ Then ſhall the kyngdome of heauen be lyke vnto ten virgins which takyng their lampes, went [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Verely I ſay vnto you, I knowe you not. Watche therfore, for ye knowe not the day nor the houre, wherin the ſonne of man ſhall come.

So Jeſus to put in the myndes of his diſciples ſurely, that they ſhoulde not ſlacke or ſlepe in this lyfe, but that through the continuall feruence of godlineſſe and duties towarde their neyghbour, they ſhoulde get and prepare them thynges for the euerlaſtyng lyfe. For as the recitacion, we ſhoulde be lyke into late [illegible] we ſhould prepare [illegible] he ſetteth ſuche a parable of ten virgines, who takyng their lampes, went to mete the ſpouſe. But of theſe, fyue were fooles, which prouided them not of oyle agaynſt the cummyng of the brydegrome, becauſe they thought he would not cum ſo ſone, but that they might haue had ſpace to get them oyle from whence. But the wyſe virgins knowyng that the tyme was vncertayne when their ſpouſe ſhoulde cum, leſt they might be found vnready, caryed out with them in their veſſels, oyle to their lampes, wherwith they might refreſh the lampes as they began to fayle. And becauſe when the ſpouſe deferred his cummyng long, al the virgins began to nappe, and at the length fel a ſlepe. In the dead night ſuddenly there aroſe a noyſe and a crye among them, ſome men callyng them out to mete the ſpouſe: behold the bridegrome is at hande, go furth and mete him. Then al the virgines wakyng from ſlepe prepared their lampes. But the fooliſh when they ſawe they muſt departe, [illegible] at midnight, and had no oyle, their lampes nowe faylyng of lyght, they deſired the wyſe virgines to gyue them parte of theyr oyle. But they made anſwere: we feare that we haue not ynough both for vs and you. Go ye rather to the oyle ſellers and bye of them.

[illegible]

[illegible] dying as he had, hour before.

[illegible] The text.

[illegible]

[illegible] The text.

[illegible]

[illegible]

more to them. The master praiseth the diligence of his servant, saying: O good and trusty servant, because I have found thee trusty in a little money, I will ordain thee to many things: enter into the joy of thy master. Now [illegible] he also unto whome the master had committed two talentes, and being commanded to make his accompt, saith: Thou hast committed unto me two talentes: lo, I have gained as much again by usury. The master commending the diligence of this servant also saith: O good and trusty servant, because I have found thee trusty in a little, I will make thee lord over many things: enter into thy master's joy.

The sente. [illegible]

Finally came he also unto him that had had in the ground the talent that he had received and being commanded to render accompt, doth not only not alege or bring the fault of his doyngs, but also accusing the master of roughness and great crueltie, doth dubbed the faute of his duetye unto [illegible]. [illegible] I have a rough and a loose manner, yet take I paine there where I sowed not: and gather gayne there, where I did no cost: [illegible] I feare lest of my doyngs by any chauncе should be [illegible] I would have been [illegible] against me: I hyde and bury your talent in the ground. This done I rather to then to go about to get gayne by usury, and in the meane season to be in daunger of the doyngs.

Now thou hast that that is thyne own. If I deceive not myselfe to increase of gayne yet I have provided that the doyngs should be safe and sure. Good communication the master turneth into his own prayse, saying: O how naughty and unthrifty servant thou hast well as thou sayest that I am an [illegible] of gayne: and that I take my pastime there, where I have not sowen, and gather gayne there where I did sowed no cost. Wherefore [illegible] thou to have committed my money into the exchangers, and I shall have [illegible] gayne, whereas I have done no cost, should have commyng and required my money with gayne, and have taken assurance there where as I had sowen and done cost. The doyngs was mine, not thyne. Now here should to be a diligent servant into the master. I have be turning into the other servant, and saith: take away the talent from this unprofitable servant and give it to him that hath ten talentes. And as they mentioneth that he commaunded more to be given into him, whom had already abound, for the master saith: for that man to passe in this kynde of riches whose hath, he is bidden to receive more, that he may abounde and have gayne. But that he, for his slothfulnes hath got him no manner of gayne, shall be [illegible] of that that he seemeth for to have, because he is unworthy to have it. Furthermore take away that unprofitable servant from my sight, and

and caſt hym into the outwarde darkneſs. ¶ There in the ſtede of the ioye of his maiſter, which he would not beleue, he ſhall be payned with wepyng and gnaſhyng of teeth. With theſe parables the Lord Jeſus pricked forwarde his diſciples both with the pleaſure of rewardes and with the feare of puniſhementes unto the [illegible] of the euangelical godlineſs: and alſo to holde them [illegible], and to feare them from [illegible] and from [illegible] of ill doyng.

¶ When the ſonne of man commeth in his glory, and all the holy angels with him, [illegible] The text.

[illegible]

¶ The whiche thyng he [illegible] more manifeſtly and clerely in his [illegible] [illegible] the maieſtie of his [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] And alſo that [illegible] not go aboute [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] on the right hande [illegible] on the left hande [illegible] [illegible] [illegible] [illegible]

¶ Then ſhal the kyng ſaye unto them that be on his right hande: [illegible] The text.

[illegible]

And setting the sheepe on the right hande, vnto a mille and a meere cheere, shall sayde Come ye blessed of my father, whome the worlde hate for bele and execrable, but whome my father taketh for honourable and praise worthie. Come for the loue and ouerpassure which ye haue suffered for my sake, take the inheritance of the heauenly kingdome, which be by the diuine prouidence and counsell was prepared for you of a good the foundation of all thinges, before the world was made. Yet this so great reward it is thought good to recompense the trouble of so great good to what be me least ye might think that there were sale. For I was a hungre, ye gaue me meate, when I was thirsty ye gaue me drinke, when I was a straunger and a poy of lacbourie, ye receiuede me into your houses, when I was naked ye couered me, when I was sicke ye did visite me, when I was in prison ye came to comforte me, ye gaue me powers sicke as they were, some I on the other side be common care and gaue vnto you me wholy and some to whom is common to me and my father. Yet shall the straunges shall be heard of the iust sentence, which for bereth to be the workes of charitie shall in manner they knowe not that they haue done them, they shall answere bein sayde, Lorde when sawe we thee hungre and fedde thee charitie and gaue thee drinke, when sawe we thee a straunger and brought thee into our house or when sawe we thee naked and couered thee being naked, and when sawe we thee sicke and visited thee being sicke, and when sawe we thee in prison and came to thee being in prison. Then the king shall sayde openly that he would it to be accounted done to him whatsoever is geuen to any one of them whom the worlde despiseth for their pouertie and lowness yet he despised them not, in so much that he did honourate to honoure them with the name of brethren. Certainly he sayde I am brede you although I haue no nede of mans helpe, which am lorde of all, yet whereas ye haue done these thinges for my sake to any of these my poore little brethren, ye haue done them to me.

Be ready.

Then shall he speake to those that stande on the left hande. Departe from me ye cursed into the fire euerlasting which is prepared for the deuill and his angelles. For I was a hungre and ye gaue me not meate, I was thirsty and ye gaue me not drinke, I was a straunger and ye receiued me not into your houses, I was naked and ye couered me not, I was sicke and in prison and ye visited me not. Then shall they also answere him saying, Lorde when sawe we thee hungre or thirsty or a straunger or naked or sicke or in prison and ministred not vnto thee? Then shall he answere them saying, Verily I say vnto you, inasmuche as ye did not it vnto one of these my brethren, ye did not it vnto me. And these shall go into euerlasting punishment, but the iust into euerlasting life.

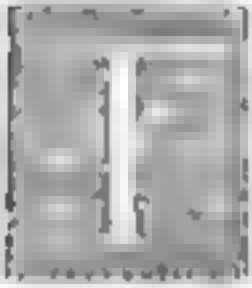
Then with an horrible voice turning to them that shall stande on the left hande, he shall geue a terrible sentence. Go aparte from me ye whome the worlde flattered and praised, but execrable and cursed of my father, and into go into the fire that euer shall be quenched which was prepared from the beginning of the worlde for the deuill and his angelles, vnto whome ye had rather giue then vnto me. For when I was hungre ye gaue me not meate: when I was thirsty ye gaue me not drinke, I wandered and asked harbour, ye tooke me not in, I was naked ye couered me not, I was sicke and in prison, and ye did not visite me. Then shall they answere the iudge with as much reuerence as be vnwise men answered. Lorde when sawe we thee hungre or thirsty or wandering or naked or sicke or in prison and ministred not vnto thee? Then the king shall answere them also: O, but one of these bretheren is denied to

any

one par of these lite ones little regarded of the world, and yet are brethren, I say unto it pertaineth unto me. I was neb in them. I would have been refresched in them. Then sentence once given from the tribunal there shall be none appeale, then that be on the left hande, shall go into everlasting fyre, and the just men into everlasting life.

¶ The xxvi. Chapter.

¶ And it came to pass when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passeover, and the sonne of man shall be delivered to be crucified. The xxvi.



Man when Jesus had ended this communication, wherein unto so many waies he shadowed the mystery of his death against all assaults, now being at hande, that they the sooner might be prepared to hau, then should be shortly alterne, that so he sacred always to a therefore punishment, at last he was bolde to open unto them the same in the manner of his death. Our mention is hereof be bet, cast and beate on his disciples members. Well, I know then the reder it, then should be to amazed at it as a thing unwarre or more, but that it should be to their encouragement, chiefly to hau then should perceive that Jesus came unto his death willingly, whom he might have escaped, yea could not be hurted before the hour came, which he had appointed upon [illegible] to death. And that was the passeover day, which among the Jewes was kepte with great devotion in remembring the verie tenth plague of that day, [illegible] to have passe among the Egyptians, the postes being [illegible] with the bloude of the lamb, they was delivered from the destroying angel, [illegible] out fair in the red sea. [illegible] remembrance of [illegible] [illegible] of our redemption [illegible] passe [illegible] the [illegible] passeover. [illegible] with a figure of [illegible], which [illegible] the whole [illegible] shall be made [illegible] from the [illegible] of [illegible] in the spotted of [illegible]. [illegible] his disciples in [illegible] [illegible] the passeover shall be delivered and [illegible] day for [illegible] of man shall be delivered to be crucified.

[illegible] the priestes and elders. [illegible] the elders of the people [illegible] Then [illegible] days [illegible] passeover [illegible] among the people. The xxvi.

Therefore when that hole and cheerefull day was [illegible], for the keeping of which it was [illegible] to prepare themselves with [illegible] the chiefe priestes and the [illegible] of the people were gathered together, which [illegible] there hab been any rase among the people, [illegible] further to hau [illegible] but [illegible] were gathered together in the house of the chiefe of the priestes, which was called [illegible] Caiaphas. So these chiefe conspired against Jesus, because they feared, lest he should be preferred, then should [illegible] their [illegible] and authoritie. Therefore it was determined there through wicked counsel, that they should lay handes upon Jesus and kill him not openly and violently, but by deceyte and guile.

Therfore when theſe great men agreed among themſelues vpon the murther of the innocent, they conſulted of the tyme. For, all be it they thought it lawfull to ſhed the innocent blood beyng enflamed with enuie and hatred, yet they thought beſt to differre the deathe to an other tyme, becauſe the daye [illegible] feaſte was at hande. For they feared if they ſhould ſet vpon or handle him then, that the people [illegible] all [illegible] becauſe there were many among the people, [illegible] and great [illegible] of his miracles, had a great opinion of hym. They feared the people, whiche feared not god. [illegible] Thus they [illegible] ſekyng to kepe cloſe that [illegible] beyng deathe and [illegible] to the [illegible] that the [illegible] whiche the father [illegible] to be offered not onely for the ſaluacion of the Jewes, but for the ſaluacion alſo of the whole worlde.

The texte

When Jeſus was in Bethanie in the houſe of Simon the leper, there came to hym a [illegible] this oyntment might haue ben [illegible] What trouble [illegible] ſhe hath wrought a [illegible] ou, but me ye haue not alwayes [illegible] to burye me. Verely I ſaye [illegible] worlde, that alſo that ſhe hath [illegible]

Therfore when Jeſus was in Bethanie nere vnto Hieruſalem, where he [illegible] ſate at meate in the houſe of one Simon called Leper, a certayne woman came vnto him hauyng an alabaſter of precious oyntment, and ſhe brake the alabaſter, and powred the oyntment vpon his head. The diſciples ſeyng [illegible] ſo greate price powred and caſt out at once, [illegible] murmured at it. For they knewe not that Jeſus was not [illegible] had ben ſpent for his [illegible] the woman had broken her alabaſter whole, that the oyntment [illegible] the poore men might be relieued with the value therof. [illegible] a precious thing [illegible] it might haue ben [illegible] and the value therof geuen to the poore [illegible] vnderſtande to what purpoſe Jeſus ſuffered [illegible] he was not [illegible] be delicates, but he would haue his [illegible] to be anoynted [illegible] whiche death he would offre [illegible] the hearte of the whole worlde. For [illegible] he [illegible] moſt [illegible] yet he honoured his [illegible] he ſhould [illegible]. And therfore alſo he was caryed into Hieruſalem with a greate triumphe, [illegible] as pleaſauntly the honour of his buriall he was embaumed with [illegible] precious oyntment, when he was deade, he would be buryed in a [illegible] ſepulchre graued in ſtone, and he would be wrapped in a cleane ſhete, and [illegible] buryed [illegible] care of a noble man. The [illegible] bodies of deade men were to be embaumed with precious oyntmentes [illegible] honour, or elles to preſerue their bodyes from corrupcion. And [illegible]

should return and rule against, before that his members should be brought to honour he suffered this pompe of burial to be bestowed upon him before his death: to the intent he might complain by matter strange in his disciples minde, the vnuision of his death, and by honoure, to mitigate the bitterness thereof.

¶ Wherefore when his disciples being ignorant of their thynges murmured and muttered at the costes and expense. Jesus estyamed them saying: ¶ Why be ye grieued with this woman? for she hath done a godly office and a louing benefite to me. For ye shall haue alway the poore among you, but ye shall not alway haue me. ¶ For in that she hath not done it but this woman geuing that I should shortly die, hath bestowed and bestow hath prepared me burial and hath poured vpon me being aliue that that is meete to be poured vpon the dead. Wherefore be ye sure that wherever this gospel shall be preached throughout all the world: this woman also shall be remembred, whiche with a godly and an honest duty, hath prepared a thing acceptable.

¶ The word of the ryche for which was sylver Judas Iscariot hyre vnto the chyef prestes, and sought occasyon how he myght betrayse hym. And they were glad and promysed hym money. And he graunted and sought how he myght conuenyently betrayse hym vnto them. The text.

¶ Here as this communication hath reprefed the disfauour of others, which seemed a disquietnesse not to bring the matter yet it pacifieth not Judas Iscariot, hypocritically pretended care for the poore, whereas vnto and gaine hyre more pleasant to him. For he bare the purse and was wont to drye out of the same, which vse geuen of the liberal members of Jesus, to be bestowed among the poore, bereft by vile and vitle of enriching money. ¶ Wherefore Judas he hasteth to hyre geuen to the further desire of auarice, minding to recompence that loss he should be counted lost in the ointment, with the price of the bride, he went vnto the chiefe priestes and officers whome he knew that they had sent members had conspired the death of Jesus and that there was no thing to letter them but that he might be taken without tumulte or busines. ¶ Bying thus to pass there were none more meete than an of the number of the xii whiche were familiar with the Iesus and were about them, whom he knew certainly whether Jesus was wont to go for he had his secret places to pray in. And that was one number in that chosen and such number of rude ¶ Judas Iscariot hereby to be the chiefe ouer all whiche sought better wicked gayne than for mirthe and to beneficial a lesse. Oh great a portion is auarice, yet pouerte in the number of man. But Jesus now to signifie by this example that there should be one which being corrupt with the desire of money, should betraye the worde of the gospell, and this wicked sede should be chiefe of them vnto bring the chiefe and heades of the religion of the church, Greeth to be pure of the seruants of christ Iesu with whom they be so familiar, that by their ouer interpretation they betraye his doctrine to the wicked hypocrites: for there the fore nothing ryse but the destruction of the church of the gospell. Judas therefore going vnto the officers said what ye wyll geue me, I deliuer you him vnto your handes. And they bargained with him

them for thirty denaries, which ſo vile wages could he be [illegible] to, he [illegible] [illegible] a body ſo lyghtly and he that was that precious bloud ſhedde, whiche was ſufficient to redeme whole mankynde. Therfore Judas gredye and gapyng for the money that was promiſed hym, euer and by from that tyme forwarde ſought for occaſion to betraye Jeſus.

The text. But the fyrſt daye of the vnleauened bread, came the diſciples to Jeſus, ſaying vnto hym: [illegible]

Therfore when the fyrſt daye of ſwete bread was at hande, in the which the Jewes were accuſtomed to abſteyne from leauened bread after the eatyng of the paſchall lambe, the diſciples go vnto Jeſus ſaying: Lord where wilt thou that we ſhall prepare thee a place to eate and kepe paſſeouer? [illegible] ſo great was the [illegible] that neither he nor his diſciples had any [illegible] to go to [illegible] whole matter was miſticall, and not done by chaunce [illegible] but that all thinges were done by the preſcience and counſell of God, he ſendeth them into the citie and byddeth as ſone as they entre in, there ſhall mete you a certayne man bearyng a pitcher of water [illegible] the maiſter [illegible] My tyme is at hande [illegible] will ſhewe you a great and a faire parlour, there prepare [illegible] The diſciples went and founde all thynges as Jeſus had tolde them before, and prepared there a ſupper in the place that he commaunded.

The text. When the euen was come, he ſate downe with the twelue. And as they dyd eate, [illegible] hadde not bene borne. Then Judas [illegible]

And towarde the nyght Jeſus went thither, and ſate downe to ſupper with his twelue diſciples. And while they were at ſupper, Jeſus ſayd vnto them: one of you ſhall betraye me. This he ſayd to declare that nothyng at all was hid from hym, and that the conſcience of the traytour beyng touched might [illegible] began to be [illegible] every man ſuſpected and [illegible] knowyng the weakeneſſe of man [illegible] therfore to be [illegible] from this [illegible] began to [illegible] Lord. Then Jeſus, to confirme and ſtabliſhe the others almoſte dead for feare, and to touche the conſcience of Judas more ſharpely, yf perhappes he might be moued vnto penaunce, poynted the authour of the dede with a more certayne ſigne and ſayde: [illegible] of the great [illegible] to [illegible] he that putteth his hande with me in the diſhe [illegible] not onely of the table, but alſo of the diſhe ſhall betraye me, and for the office of [illegible] he ſhall rendre vnto me the office of [illegible] [illegible] and that [illegible] thynges [illegible] of the [illegible] and [illegible] of the prophetes. But yet woe be to that man through whoſe wickedneſſe, the ſonne of man is betrayed.

[illegible]

[illegible] Exodus

[illegible]

[illegible] Jews but also of all nations and of all times

But because the deathe of Chriſt ought not to be [illegible] [illegible] greate a [illegible] mighte go out of mennes myndes, [illegible] [illegible] be holy [illegible] euer entred and the memorie of thys death [illegible] [illegible] [illegible] moſte often commemoracion of [illegible] and [illegible] the memorie [illegible] ſhould be renued among the profeſſours of [illegible] [illegible]. And he [illegible] that they ſhoulde [illegible] [illegible] among them [illegible] he had [illegible] the veneracion that they [illegible] [illegible] to them, [illegible] [illegible] pure and [illegible] [illegible] [illegible] of peace [illegible] [illegible] had [illegible] [illegible] whiche he had [illegible] vnto them [illegible] [illegible] cuppe [illegible] ſhall [illegible] death [illegible] [illegible] drinke of thys bread hereafter [illegible] pure and perfect in my fathers kyngdome, and I ſhall drinke no more of thys [illegible] of the [illegible] [illegible] that by theyr ſo greate clemencie and [illegible] he myght be [illegible]. Thus because he [illegible] the [illegible] of the [illegible] and [illegible], hauing [illegible] his [illegible] [illegible].

The texte

¶ And when they had ſong [illegible] [illegible] the diſciples.

And after that thei had ſong an hymne in the praiſe of god, thei aroſe and wente into the mount of Oliuete, [illegible] place he was wont to be [illegible] [illegible] fearing deathe but purpoſely he [illegible] hymſelfe into a [illegible] place, that he myght be taken [illegible] of the people, [illegible] they went about [illegible] after. [illegible] to paſſe that by and by [illegible] but [illegible] they ſhould be [illegible] a prophecie, and with the reſurrection that ſhould folowe [illegible], poyntyng alſo the tyme and the place [illegible] at hand, where they ſhould ſee hym agayne. [illegible] be that ye [illegible] for my ſake [illegible] ſo God [illegible] propheſied by the mouthe of his prophete zacharie. I wil ſmyte the ſhepeherd, & the ſhepe of the flocke ſhalbe ſcattered abrode. And ye nede not to deſpaire. Death ſhal ſcatter your myndes, but by and by the reſurrection ſhal conduct you

for

for I will ere agayne the thirde daye and after that I am risen. I [illegible] go
before you unto Galile. Here I will offer my self to be sene of them. Jesus
suffered al his disciples to be troubled, to intent he might teache them
the better how great the weakenes of mans nature was and how lyttle
a thyng it is to, amb to rayse to benefit that having experience of themselves,
they might learne to helpe other mennes weakenes. Peter therefore
[illegible] boldenyng himself in the fyrst miracle and wonder, [illegible]
it that [illegible] to pass, whiche Christ by the prophecie [illegible]
to pass, and [illegible] was a poynt of most [illegible]
fyrst [illegible] other. If all be troubled [illegible] the rest,
troubled Christ whome Jesus answered what are [illegible] Peter [illegible]
lone not be troubled [illegible] for the olde [illegible]
[illegible] this night [illegible] Peter [illegible] his
weakenes [illegible] I will not denye the. [illegible] of the [illegible] the fathers of [illegible]
who were [illegible] also, [illegible] bad were brought to a [illegible]
as Peter was.

Then came Jesus with them into a place [illegible] Mar. xiv.
unto the disciples: & he tyed Peter, & the two sons of Zebedee, and he tooke with hym [illegible]
[illegible] sorowful vnto the death. [illegible]
[illegible] on his face, [illegible]
[illegible] my father, [illegible] but as thou will.

Then Jesus knowing that the time drew nere that the latter time should
come he to apeere [illegible] disciples for [illegible]
into a [illegible] with mans [illegible] the [illegible]
[illegible] were [illegible] to depart from their master [illegible]
but as [illegible] satisfaction. [illegible] he [illegible]
to the accusers place and place there [illegible]
of his condicion [illegible] were yet but weake, [illegible] be [illegible]
and rather [illegible] Peter [illegible] he
be mi[illegible] have them to be witnesses of his [illegible] weakenes [illegible]
he tooke with hym into the mount to be [illegible] his [illegible] and to [illegible]
[illegible] as oft as any greater [illegible] of Christ [illegible] than [illegible]
[illegible] to be [illegible] and [illegible] ourselves [illegible]
to the helpe of [illegible] and the feare of death [illegible] summery [illegible]
is more better than death [illegible] Christ [illegible] Christ was [illegible]
[illegible] on Jesus and [illegible] great [illegible] and brethren of [illegible] Christ [illegible]
[illegible] that [illegible] of the quiet of his [illegible] that
[illegible] he was [illegible] troubled with a [illegible]
of [illegible] and [illegible] he is [illegible] death. [illegible]
[illegible] but [illegible] of hope but [illegible] and [illegible]
[illegible] Christ Jesus going to [illegible] a little from his [illegible]
going [illegible] he [illegible] to the [illegible] and [illegible]
[illegible] saying [illegible] if it be possible take [illegible] cup of death my father
from me, [illegible] I feele the affection of the body [illegible] death. Not
[illegible] not as I [illegible] the weakenes of our body, but as
thou wilt to the death and [illegible] of mankynde.

The text. [illegible]

When he had thus prayed he returned unto his disciples and found them sleeping. Jesus awakened them and said unto Peter: Sleep on that you should take a nap because that the hour is nigh at hand. Wake you with me and pray lest you fall into temptation. Wake you with me and pray to the intent that you fall not into transgression and be overcome. Our spirit is willing but the flesh is weak.

When he had thus prayed he returned unto his disciples and found them sleeping. Sleep on that you should take a nap because that the hour is nigh at hand. Wake you with me and pray lest you fall into temptation. Wake you with me and pray to the intent that you fall not into transgression and be overcome. Our spirit is willing but the flesh is weak. Wherefore we must make speed to be in readiness to resist the assaults of our enemies, and be fortified with the armour of God.

The text. [illegible]

Jesus his disciples being tarried, Jesus went aforehand and prayed aforehand, that he might return unto his disciples and find them sleeping. Jesus said unto Peter: Sleep on that you should take a nap because that the hour is nigh at hand. Wake you with me and pray lest you fall into temptation. Wake you with me and pray to the intent that you fall not into transgression and be overcome. Our spirit is willing but the flesh is weak. Wherefore we must make speed to be in readiness to resist the assaults of our enemies, and be fortified with the armour of God.

The text. [illegible]

Jesus had not ended this communication but lo, Judas, Judas one of the number of the twelve came, following Jesus his captain and leader, and to become our a lucky companion a merry lucky companion, in a great company of soldiers to conduct him to the Jews and to the chief of the priests and the lawyers of the people, had sent letters unto Jesus might be taken without trouble of the people. Jesus thought he had purposed to deliver this matter unto another [illegible] of the traitour, they should get they, unto them. And therefore Jesus [illegible] both the night and the place in the [illegible] Jesus was [illegible] place. Jesus said that should take of the people the traitour [illegible] be that taken. Then should another Jesus, to whom [illegible] brings upon him. Consider Judas a traitor [illegible]

and [illegible] Jeſus as though he would ſalute him, ſaying: Haile Rabbi. [illegible]

[illegible]

[illegible]

[illegible]

place.

[illegible]

[illegible] 1560.

[illegible]

If he had denied that he was the ſonne of God, he would haue [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] that he [illegible]. If he had affirmed it, he would haue [illegible] accuſed him for blaſphemie. [illegible] he that [illegible] [illegible] being required [illegible] anſwered, he [illegible] [illegible] [illegible] [illegible] of the high prieſt. And what was he that did accuſe him? A wicked biſhop, [illegible] had no [illegible] of [illegible] to [illegible] the [illegible] houſe: and he which did [illegible] the ſonne of God [illegible] [illegible] [illegible] Jeſus [illegible] [illegible] [illegible] that he [illegible] being [illegible] [illegible] the ſonne of God [illegible] [illegible] [illegible] [illegible] that he was that [illegible] the [illegible] of [illegible] [illegible] he [illegible] to haue [illegible] the wicked biſhop [illegible] [illegible] [illegible] [illegible] [illegible] the power of God [illegible] the cloudes of heauen [illegible] to vnderſtand that [illegible] [illegible] and [illegible] of the wicked [illegible] [illegible] power of God to be [illegible] of the worlde.

[illegible]

¶ Then the high prieſt rent his clothes, ſaying: he hath ſpoken blaſphemie, what nede [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Then dyd they ſpit in his face [illegible] [illegible] [illegible] they ſmote him on the face with the palmes of theyr handes, [illegible] [illegible] Chriſt, who is he that ſmote thee?

The texte.

The chiefe prieſt beyng the more prouoked with this ſaying, to thentent [illegible] [illegible] zeale of religion [illegible] [illegible] the [illegible] of [illegible] [illegible] rent his garmentes and ſayeth: He ſpeaketh blaſphemie [illegible] [illegible] [illegible] What nede we [illegible] witneſſes? [illegible] ye haue heard [illegible] [illegible] They anſwered: He hath deſerued [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Jeſus offereth moſt [illegible] to gyue vs a perfect example of pacience. They dyd ſpitte in his [illegible] [illegible] [illegible] buffetes and blowes [illegible] [illegible] with theyr handes, ſaying: prophecie [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] becauſe he was taken for a king, and becauſe he was [illegible] the people by the name of a Prophet.

[illegible]

¶ [illegible] [illegible] [illegible] ſaying: Thou alſo waſt [illegible] [illegible] [illegible] When he was gone out into the porche [illegible] [illegible] [illegible] that were there: This felow alſo was with Jeſus of Nazareth [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ſwearing of Jeſus, whiche he ſpake [illegible] cocke crowe [illegible] went out and wept bitterly.

The texte.

In the meane ſeaſon Peter ſate without in the courte, beholding a far of [illegible] [illegible] the ende of the matter. For he durſt not come nere [illegible] the miniſters. And a certayne wenche came vnto him [illegible] [illegible] Thou alſo waſt one of the

followers of this Galilean here Peter being amazed at the wenches worde, and forgetting that thou worde that he spake to Christ and vt I should deny thee thrise before the cock crowe. Saying I cannot tell what thou sayest. And further as the cocke did crowe. And as he prepared to go out right in the dore another wenche spied him, whom he being brought to the ministers standing by saieth. This man also was with Jesus of Nazareth. And agayne he denieth. Anon the kinsmen not the name. And a little after certayne of the ministers knowing Peter said. Truely thou art one of them. For not only the speche doth bewrey thee to be a Galilean. But Peter being vexed began to curse and to sweare. I know not the man. And immediately the cocke crowe agayne. After this Jesus did beholde Peter and speaking as it were unto him with his eyes remembred him. Then at night Peter remembred that Jesus spake to him before, when he called of his boldness and vanyshed before the cocke crowe. Thou shalt deny me thrise. Peter wept bitterly for a sore of man brought vnto trade and not of purpose but of a carnal mind. Christ forsaken of his disciples and so many offences he ought not to fore should despaire of pardon so that he repente and washethe spot of his minde with teares. For Peter whose mind was as it were drowned in pouldre at the loue of Christ. he did by came to himselfe again and repented, and going forth wepte bitterly.

The xxvii Chapter

The text

When the morning was come all the high priestes and elders of the people held a counsell against Jesus to put him to death. And brought him bound, and delivered him to Pontius Pilate the debyte.

Therefore that night was thought matched of the heades of religion with their wicked counsell deedes. And when day drawe nere against the chiefe priestes and the ancyentes of the people went to counsell against Jesus to put him to death. Therefore they carried him bound out of the house into Pontius Pilate president to take punishment of the contempt and sayde here Judas the betrayed him. Christ being now condemned and that they were to receive punishment with repentance bring it against the chiefe priestes of Jewry to the heades of the priestes and the seniores of the people saying. I have sinned because I have betrayed the innocent blood. Christ this man in confession should be remoued the princes murdre. He confesseth that it was done by the intercession of a nature and he confesseth that he hath betrayed an innocent. But they vtterly rageing and the sinne after nothing ceases but murdre vp to, answered what is that to vs, whether thou hast betrayed an yll doer or an innocent, looke thou to that.

[illegible] The xxiii

Judas now repenting of his garme desired to be like of his bargarne but
[illegible] could be no means be mitigated. Judas therfore casting the
pieces of siluer at the priestes departed away hanging himselfe in his
bad deede. A more wicked deede he neuer dyd [illegible] but
he knowledge not the greatnes of gobbes [illegible] Peter wept bitterly and
obtained mercy. Judas wept also but with a desperate minde rather
accusyng himselfe and therfore he wente and hanged himself and burst
in the middes and his bowelles fell out.

[illegible] Ex xxxi

Here thus the heades of the priestes wente to counsell against and that there
[illegible] bye other vnto [illegible] pieces of siluer
[illegible] Judas had receiued. And being then of the
[illegible] to [illegible]
[illegible] the lawes of the emperor [illegible] bloud. [illegible]
[illegible] bargarnes [illegible] Therfore because that they all
[illegible] counselled together [illegible] that
[illegible] bought a ground of a certayne potter to [illegible]
[illegible] as though they woulde [illegible] to the
[illegible] bye other good deede. [illegible]
[illegible] good name [illegible] not be
[illegible] because [illegible] bye, the other [illegible]
[illegible] common saying that at this day that ground is called of the
[illegible] Aceldama that is to say the ground of bloud. Herefore was this
[illegible] be changed to [illegible] that it should [illegible]
[illegible] pieces of siluer the price of [illegible] was [illegible] whome
they bought of [illegible] and other gaue them for the ground
of a potter as the lord appointed them.

[illegible] The xxiv

[illegible] nothing. Than sayd [illegible]
[illegible] that the bodie magnifie greatly.

Therfore when Jesus stode before the president as guilty they accused him
Mall, buttle

besyde of many thynges, speakyng nothyng in the meane season of blasphemie of the destruccion of the temple, [illegible] and other, and of the [illegible] of the lawe of man [illegible] which thynges [illegible] that Pilate [illegible] of [illegible] to be [illegible] that the [illegible] against [illegible] he [illegible] goyng about to [illegible] out [illegible] to the [illegible] and sayeng that he is the kyng [illegible] of the kyng, because his [illegible] of [illegible] howe the kyng of Jewes [illegible] made no answere [illegible]. Thou sayest [illegible] that he was kyng, but [illegible] kyngdome [illegible] nothyng [illegible] he was [illegible] glorie that [illegible] great [illegible] and [illegible] that he was [illegible] unto the [illegible] to [illegible]. [illegible] in this man that they were the more hotte and vehement, [illegible] he [illegible] the people with his [illegible] teachyng [illegible] all Jewrie, beginnyng from [illegible] unto this place. [illegible] Jesus was [illegible] and the [illegible] purpose of [illegible] and [illegible] Jesus [illegible] the [illegible] the name of [illegible] he asked him what [illegible] he [illegible] that he came out of the [illegible] where [illegible] he had [illegible] he [illegible] him [illegible] unto Herode, who then [illegible] Jesus was very [illegible] Jesus [illegible] the same [illegible] that he [illegible]. Therfore he hoped [illegible] that he would [illegible] the same [illegible]. And when Herode asked him questions of many thynges, [illegible] him nothyng, [illegible] purposely [illegible] the [illegible] of princes, but to [illegible] the [illegible] of men. [illegible] he was [illegible] causes, and [illegible] Herode [illegible] him with his garde, and puttyng [illegible] a white garment [illegible] sent him agayne to Pilate. And by [illegible] were made frendes, whereas before they were at [illegible]. Therfore Pilate callyng together the heades of the priestes, the magistrates, and the people, [illegible] that he had founde none offence in Jesus whiche they obiected agaynst him, and that Herode also had [illegible] him as innocent, [illegible] he would not have [illegible] if he had iudged him in daunger of [illegible]. And to [illegible] the [illegible] of the Jewes, I will [illegible] him, and [illegible] and let him go.

The text. [illegible] the [illegible] to [illegible] unto the people a prisoner, [illegible] whom they [illegible] called Barabbas. Therfore [illegible]

Jewes, [illegible] they had [illegible] him.

And when he could nothing prevayle by these words, he seeketh another occasion to deliver Jesus. There was a custome among the Jewes that upon that holy day for religions sake the president should deliver at liberty one of those which were kept in holde. He had also at that time a very famous theife named Barrabas, which some be kinde was hated of the people. Therefore casting he Jewes before him, he asked them whether they woulde have given them and pardoned Barrabas or Jesus, hoping that in comparison of so famous and so strong and bloodie a theife they would rather deliver Jesus.

Ver. xxiii. When he was set before to give judgement his wife sent unto him, saying, Have thou nothing to do with that iust man: for I have suffered many things this day in a dreame because of him. But the princes and the people persuaded the multitude that they should aske Barrabas, and destroye Jesus. The president answered and sayde unto them, whom of the twain will ye that I give unto you? They sayde, Barrabas. Pilate sayde unto them, What shall I then do with Jesus, which is called Christ? They all sayde unto him, Let him be crucified. The president sayde, Why what evil hath he done? But they cryed the more, saying, Let him be crucified.

Further the president sitting agayne in judgement his wife sendeth unto him and bydeth him to have to do with that man, that he should not contaminate himselfe with the blood of that innocent, saying that she was troubled in mind by reason of those visions so. Jesus take. And the chauffed not with out and but he bro because of God that there should not be any of innocent Jesus. Then he confessed of his innocency so that was betrayed him so, and to knowe that his death was sought for bestowed to crucifyed. And the people were in doubt whether of both they might be rest be given unto them. Jesus or to pilate by the counsell of the princes and the ancients that they asked Barrabas that Jesus in his place might be killed. Moreover to the judgement and to the kindness of the people this is the counsell of the princes and the elders. It was a matter of crafte on to them to counterfeite the court of Pilate that they might rate here passed. Jesus be being pure and strange and it was no matter of religion but a bestialy madness to put him to death. Which he was innocent and therefore proposed unto them agayne whether they woulde have Barrabas or Jesus at liberte. They cryed unto him Barrabas. Pilate agayne said. What shall I do with Jesus which is called Christ? They all crying that they would be content with him more gentle punishement. But they cryed with a greate concourse of voices let him be crucified. The kinde of punishemente was both cruell and verie flaunderous and therefore. Again of Pilate. Why I crucifie an innocent what hath he deserved? I find nothing in him worthy the death. Therefore I will chastise him and let him go. With these words the madness of the people was more stirred crying out. Up with him up with him, crucifie the man.

Ver. xxiv. When Pilate saw that he could prevayle nothing but that more be there was made a bloodie matter, he tooke water and washed his handes before the people, saying, I am innocent of the bloude of this iust man: see ye to it. Then answered all the people and sayde, His bloude be on us and on our children. Then gave he Barrabas unto them, and when he had scourged Jesus he delivered him to be crucified.

The paraphrase of Erasmus upon

[illegible] after they had much pain, they [illegible]

[illegible] and put on his own apparel, that he might be the better known of all men.

The rest

[illegible]

Then they bring forth Jesus out of the court to crucify him, as they had [illegible] Simon a Cyrenian, whom they forced to bear the cross of Christ, they came to the place where he should be crucified, which of his disciples was called Golgotha, that is to say, a place of Calvary because it was [illegible] with bones and [illegible] of them that were put to death.

Here

[illegible] that no part of his body ſhould be fre from tormentyng [illegible] [illegible] [illegible] [illegible] [illegible] had taſted [illegible]

[illegible] garmentes, and caſt lottes, that it might be fulfilled whiche was ſpoken by the prophete [illegible] written, This is Jeſus the kyng of the Jewes. [illegible] — The texte.

[illegible] after that they had crucified him they deuided emonge them the gar[illegible] [illegible] [illegible] that the [illegible] of the prophete might be [illegible] [illegible] emonge them [illegible] lottes [illegible] vpon the croſſe [illegible] kyng of [illegible] he was matched.

[illegible] thy ſelfe, ſaue thy ſelfe. If thou art the [illegible] ſo the high prieſtes and the ſcribes [illegible] — The texte.

The crueltie of the Jewes was not yet ſaciate [illegible] with theſe ſo great [illegible] [illegible] [illegible] temple of God [illegible] [illegible] [illegible] now [illegible] from the croſſe. [illegible] the heades of the prieſtes [illegible] [illegible] the kyng of Iſraell as he would appeare [illegible] downe from the croſſe and [illegible] [illegible] loue him let him now deliuer [illegible] [illegible] [illegible] [illegible] [illegible] to all maner of [illegible] [illegible] vpon him as he was dying, [illegible]

bitter then the crosse it selfe in so much that he prayed unto his father for the forgiuenesse and the Iewes that shamed him, and one of the theues crucified hymselfe he returned into his patiable

The text [illegible]

The sunne felt the punishement of the innocent and could not abide to behold so wicked a deede, he couered his face with a darke cloude, and almost vanished was couered with his beames from sight of the worlde, but [illegible] in the meane season the darknesse of the Iewes harte could not be shaken of further about nine of the clocke Iesus crieth with a great voyce saying this sentence out of the psalme Heli Heli Lamasabachthani that is my God my God why hast thou forsaken me And certaine that stood by and hearing a voyce of Heli, supposed that he had called to Helias to helpe him. Then Christ fainteth to dye. For before whether he were brought in Christ Iesus knew that it was a true death wherby he should be [illegible] Iam athirst. So that he went to forete upon wounds and beating of blood which oftentimes is a punishement more sore and painfull than death. And one running to him put vnto his mouth as he hanged a sponge full of vinegre put upon the top of a reede. Iesus thirsted not to the death of men but the Iewes offered him nothing but vinegre and gall. Christ drinketh of the bitterness from it when he had tasted [illegible] and finished saying that nothing was wanting which did pertaine to the manner of the scripture. And anone to declare that he yeldeth his life of his owne accord, after that he had commended his spirite into the father he cried with a loude voyce, bowing down his head, dye.

The text. And behold the veile of the temple did rent in two peces from the top to the bottom, and [illegible] the earth did tremble and the stones brake asunder, and many bodies of saints which slept arose, and came out of the graues after his resurrection, and went into the holy citie and appeared unto many. When the centurion and they that were with him watching Iesus sawe the earthquake and those things which were done, they feared greatly saying, Truely this was the sonne of god.

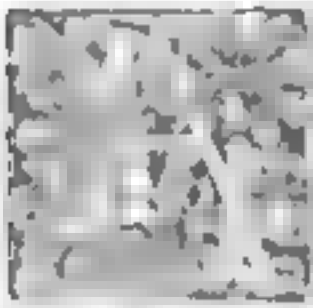
And furthwith all things did testifie the eternal death of the sonne Iesus. For the vayle of the temple which he diuided the holy place from the other part of the temple of his own accord was cut in two peces declaring that the ceremonies of Moses law hereafter should be as a vayle at the bright light of the gospel. Furthermore the earth did quake and the stones brake asunder crying against the Iewes for their mountaine hardnesse of harte. The graues did open and many bodies of holy men which were dead did reuiue and rise again and going out of the graues after the resurrection of Christe came into the holy citie of Ierusalem and appeared unto many, being the preachers and followers of the resurrection of Iesus. Furthermore the Captaine and his seruauntes which were there to kepe Iesus, perceiuing the earthquake the darknesse the breaking of the stones & other wonders, were greatly afeard, saying Truely this was the sonne of god.

[illegible] The xxviii.
[illegible] and entered in but he saw [illegible] in out of the rocke, and rolled a great stone
to the doore of the sepulchre. [illegible] and there was Marie Magdalene and the
other Marie sitting ouer against the sepulchre.

There were also many women looking afar off vpon the things that
had been done, which had followed Iesus from Galilee ministring vnto him:
among whom there was Marie Magdalene and Marie the mo-
ther of Iaques and Ioseph and the mother of the sonnes of Zebedee and
Salome. And when the sabbath was ended, Marie Magdalene and Marie
Iaques and Salome bought sweete ointments, that they might come and
anoint him. And very early in the morrow the first day of the sabbath they
came vnto the sepulchre, when the sunne was risen. And they sayde
among themselues, Who shall roll vs away the stone from the doore of the
sepulchre? And when they looked, they sawe that the stone was rolled
away: for it was very great. And entering into the sepulchre, they sawe
a young man sitting on the right side, clothed with a long white garment,
and they were astonished. But he sayde vnto them, Be not astonished:
Ye seeke Iesus of Nazareth which was crucified: he is risen, he is not
heere: behold the place where they laid him. But go your way, tell his
disciples and Peter, that he goeth before you into Galilee: there shall
ye see him, as he sayde vnto you. And they departed quickly from the
sepulchre, with feare and great ioy, and ran to bring his disciples word.

The xxix.
But the day after the Pharisees which is the day of preparation, gathered
themselues together vnto Pilate, saying, Sir, we remember that this deceiver
sayde while he was yet aliue, After three dayes I will rise again. Therefore
command that the sepulchre be kept vnto the third day, least his disciples come
and steale away his bodie, and say vnto the people, He is risen from the
dead: so shall the last error be worse than the first. Pilate sayde vnto them,
Ye haue a watch: go your way, make it as sure as ye can. So they
departed, and made the sepulchre sure, sealing the stone, and ordeyning the
watch.

The



¶ The xxviii. Chapter.

The texte. [illegible]

And when the euen of the [illegible] [illegible] as it the rode of the weke [illegible] the mornyng of the [illegible], the firſt daie of the weke [illegible] Marie [illegible] in the mornyng to the [illegible] [illegible] of [illegible] [illegible] that [illegible] [illegible] the [illegible] of the lorde came downe from heauen [illegible] of the [illegible]. And [illegible] of the [illegible]. The kepers of the [illegible] [illegible] and [illegible] that they [illegible] dead men.

The texte. [illegible]

[illegible] the aungell comforted the women [illegible]. These men [illegible] of the [illegible] [illegible] I knowe that ye ſeke Ieſus who was [illegible] [illegible] and [illegible] [illegible] of the body [illegible] [illegible] go before you into Galile [illegible] which he was dead. Lo I haue tolde you before.

The texte. [illegible]

And when they had loked in the [illegible] graue, which they had founde [illegible] with great ioye [illegible] and hope [illegible] to communicate this ioye to the diſciples of Ieſus.

And

And as they wente, Jesus met them, that they myght tell the more certayne tydynges. And to encourage them beyng fearefull, he sayd: All hayle. They seyng and knowyng the Lorde, wente vnto hym, and embracyng his feete, worshypped hym. Agayne Jesus to take from them all feare that they myghe the better perceyue the thinges that should be spoken, he sayeth: feare not, goe and tell my brethren the thynges that ye haue seen, and bid them go forwarde into Galile, there they shall see me.

¶ When they were gone, behelde sum of the keepers came into the citie, and tolde the chief of the priestes all thynges that had happened. And they assembled together with the elders and tooke counsell, and gaue muche money to the souldiers, saying: Saye ye that his disciples came in the night, and stole him away, whan ye were a slepe. And if this cum to the presidentes eares, we wil perswade hym, and saue you harmeless. But they toke the money, and did as they were taught: and this saying is noysed among the Jewes vntill this day. The text.

And when they were departed, to the intent the truth of the resurrection might be confirmed also by the testimonie of the aduersaries, certayne of the keepers, leuing the Sepulchre, went vnto Jerusalem, and tolde the heades of the priestes, what thinges had been done, howe the sepulchre being shut and seaded, the bodye was not founde. And how the aungell beyng of mercyfull beaute, remoued the stone, and of the earthquake, and how they were amased for feare. And how they heardde the aungell talking with the women. When the priestes heardde these thinges of the keepers, they went to counsell agayne with the Senioures, for as muche as the thing was to manifest to bee doubted, they bye a lye of the keepers for money, lyke as before they bought the helpe of the traytour for money: but that they paye more for the labour of the lyers, than of the traytoure: kepe close (q they) the thynges that ye haue seene, but make a bruite abrode, that his disciples came in the night & stale him away, when ye were a slepe. And if this inuention and sleyght be brought vnto your president, we will perswade him, and deliuer you from all daunger of this matter. Therfore the souldiers receyuing money, did as they were instructed, and this triflyng and vayne sleyght was beleued of the people. For this rumour is bruited abrode vnto this daye emong the vnbeleeuing Jewes.

¶ Than the eleuen disciples went awaye into Galile, into the mountayne where Jesus had appoynted them. And when they sawe him, they worshipped him. But sum doubted. And Jesus came and spake to them, saying: all power is geuen to me in heauen & yearth. The text.

Howe the eleuen disciples monished of the women, went forewarde into Galile, and went vp vpon the hyll whiche Jesus had appoynted them. There he shewed himselfe. They sawe and knewe him to bee their Lord, & honoured him, as now beyng on high and in heauen. Notwithstandyng sum yet doubted, vntill they were made to beleue, with manye and very certeyne argumentes. Albeit their doubtyng was profitable for the certeynte of our beleefe. Therfore Jesus drawyng nere vnto them, did not onely offer himselfe to bee seen and touched presently, but also spake vnto them vt his knowen & accustomed voyce: declaring that by his death, he had obteyned a kingdom & authoritie both in heauen and in earth. In heauen, where euer he reigned vt the father: in earth where hereafter he should reigne, not by tyrannicall powers and aides, but thorough fayth of beleeuers: and that he should dispose the office of this euangelicall kingdome vnto his disciples, who should folowe his steppes, committing vnto them the office to preache the Gospel, not onely to the

Jewes

Jewes, but also to all nacions: and also authorisie to baptyse, and by the holy ghoste, to forgeue sinnes to all menne, that will professe an euangelicall lyfe with a syncere harte: and to instruete and fraine them, not after the lawe of Moses, nor after the constitucions of the Pharisees, but after his precepts, vntill they wexed and grewe vp vnto the perfection of the wysedome of the ghospell. And that they should nothing distrust, for that he shoulde not be continually conuersaunt with them, he promiseth that their felowship shall neuer fayle, and that he will neuer forsake his, but be alwayes present with his in spirite and power vnto the laste ende of the worlde: All power (q he) is geuen me in heauen and earth. Ye haue sene me by the reason of the weakenes of the flesche, hungry, thrystye, weary, nedy, despysed, taken, bounde, spitted vpon, condempned, beaten, crucified, couered with all kynde of spyteftulnes, and in maner beleete vnder the lowest sorte of menne. Because I haue suffered all these thynges willingly and of myne owne accorde for the health of men: my father hath rayseed me from death, and rewarded me with the glory of immortalitie, and hath lifted me vp to the felowship of his kyngdome, and hath submitted vnto my power and rule, all thynges that be in heauen and earth. Ye haue an authour whome ye ought not to distrusse, ye haue a Lorde, of whom ye ought not to repent.

The text. Go ye therefore and teache all nacions, baptyse them in the name of the father and the sonne, and the holye ghoste, teachyng them to kepe all thynges whatsoeuer I haue commaunded you.

Lyke as I dyed for the health of all men: so there is no nacion whiche belongeth not to my rygte. It shall be your parte to gette vnto me, as muche as lyeth in you, all kynde of men. But ye shall not get them by weapons of war, but by the same meanes that I got vnto me this right, by wholsome doctrine, by a lyfe worthy and meete for the ghospell, with free well doyng, with patiente suffering of illes. Go ye therfore as trusty Ambassadoures, a trustyng me your authour, teache firste the Jewes, than the nexte neighboures vnto them, afterwardes all the nacions of the whole worlde. Teache what they ought to beleue of me, and what they ought to trust of me. First to knowledge the heauenly father, the maker, the orderer, and the restorer of all thynges visible & inuisible. Whose power no man can resist because he is almighty, whose knowledge no manne doeth deceyue because he seeth all thynges: whose iudgement no man shall escape: From whom as from the fountayne cummeth all goodnes in the worlde. To whom is due all honoure, prayse, and thankes geuyng. They must knowledge also his sonne Jesus, by whom through his eternall and vnsearcheable counsell, he hath purposed to deliuer mankinde from tyranny of synne and death, and by the doctryne of the ghospell, to open the ware vnto euerlastyng felicitie. Who for this cause by his will, came downe into the earth, and was borne very manne, of the virgin Marie, and beeyng man long conuersaunt emong menne, taught the heauenly philosophy, whiche only maketh menne blessed.

And beyng an innocent, was afflicted and punished for the sinnes of the whole worlde, and put to death vpon the crosse. And layed in his graue, the thyrd day he rose agayne accordyng to the prophecies of the prophetes. After that beyng conuersaunt manye dayes with his disciples, and the truth of his resurrecion declared by sure argumentes, he wente vp agayne into heauen, where

as partaker of the kyngdome and glory of his father, he sytteth on the ryghte
hande of his father almighte. Once he shall cum agayne into the worlde, not
lowe and abiecte as before, but with the diuine maiestie: not a sauiour, but a
iudge, both of those whom that daye he shall fynde alyue, and of those whom
nowe beeyng dead, the trumpe of the ghospell shall so bainly call agayn to life:
that by his inuitable iudgement, euerye man may receyue reward worthy
and meete for his doinges. They must knowledge also the holy ghost, whom
I haue nowe partely geuen vnto you, and will geue more plentiouslye, after
that I cum into heauen, whose secrete inspiracion shal coumforte, teache and
strengthen the myndes of them that trust in me: a being powred into the har-
tes of all men, shall glue and confeder them together with mutuall charitie,
as many as professe hartely the fayth of the ghospell, of what nacion so euer
they cum of. And yf a man doth sinne any thing through the weakenes of mã,
he shall obteyne forgeuenes of his sinnes, so that he doth not sever himself frõ
the league & felowship of the holy cũpanie. And whosoeuer ioyneth himselfe
vnto this league, all the sinnes of his former life shalbe forgeuen him freelye.
Finally least any man should thynke the rewardes of good deedes to be desi-
red in this lyfe, or shoulde goe about vengeaunce againste ill doers, let them
knowe that this hereafter shall cummne to passe in them whiche ye se born in
me. The deade shall lyue agayne, and euery soule shall be restored to her owne
bodye. The whiche as sone as it shall be born, whosoever shall belong to this
holy felowship, and sticke constantly vnto me, shalbe translated with me vnto
euerlasting lyfe, to be partakers of felicitie, whiche wer felowes & partakers
of afflicciõs . After that ye haue taught these thynges yf they beleue the
thynges that ye haue taught, yf they repent them of their former lyfe, yf they
be ready to embrace the doctrine of the ghospell, then dippe them in water, in
the name of the father, the sonne, and the holy ghost. that by this holy signe,
they may trust themselfes to be deliuered from the filthynesse of al their sinnes,
freely through the benefite of my death, and nowe to be chosen to the numbre
of the children of God . Let no manne bee circumcised, let not manne be bap-
tised in the name of Moyses, or of any manne. Let them all knowe, to whome
they be boumbe for their health, vpon whom they ought wholy to hang. Let
them not be burdened with the ceremonies of Moyses, or of manne. Lette
this token be sufficient for all menne that cummne to the profession of the ghos-
pell, whiche is easye to bee had in euery place. But least any manne might
thynke it sufficient to saluacion, once to be baptysed, and to professe the fayth
of the ghospell, they must be taught agayne by what meanes they may kepe
their innocencie, by what meanes they maye goe forwarde to perfeccion of
the euangelicall godlines: I haue omitted nothyng whiche may make to the
obteinyng of euerlastyng health. And that heauenly spirite whiche ye shall re-
ceyue, will not suffer you to forget that whiche ye haue learned of me. There-
fore whatsoever I haue commaunded you, deliuer ye the same to be kept of
them. I haue not prescribed vnto you the ceremonies of Moyses law, whiche
bee shadowes muste now vanishe away at the light of ꝑ euangelicall trueth,
I haue not prescribed vnto you pharisaical constituciõs, but those thynges,
whiche onely bringeth true innocencie and godlines, and whiche onely maye
make you derely beloued of God, and truely happy.

Baptising them in the name of the father. &c.

Therefore teache these thynges to them that professe my name, not onelye in
worde,

worde, but also in lyfe, as I, whatsoeuer I taught, I performed it in dede. Whyles ye be doyng of these thynges, and whiles ye bring mortall mense to heauen, the worlde will rysse agayns you, lyke as it rose agayns me. For my spirite agreeth not with the spirite of this worlde, and my doctryne is wholy against the affections of them, whiche loue the thynges that be of this world. They will rysse agayns you with greate tumultes, but there is no cause why ye nede to distruste, though ye be but lowe and abiecte, vnlerned, weake, and fewe. I haue ouercum the world, and ye shall ouercum through my helpe, and by myne example. Ye shall ouercum through my might, and not your owne, whatsoeuer is terrible in this worlde.

The text. And lo, I am with you alwaye, vntil the ende of the worlde.

And although I shall take vp this body into heauen, because it is so expedient for you, yet I wyll neuer forsake you. For after that I shall cease to bee with you in body, than I shall be more effectually with you in my spirite. And I will be with you vnto the worldes ende, but whan the worldes ende shalbe, it profiteth not, nor behoueth not you to know. In the meane season do what is commaunded you, euer redy agayns that daye. Wlichc whansoeuer it shall cum, than ye also your mortalitie layed aparte, shall be wholy with me, fellowes of my fathers kyngdome, whiche shall neuer haue ende.

FINIS.